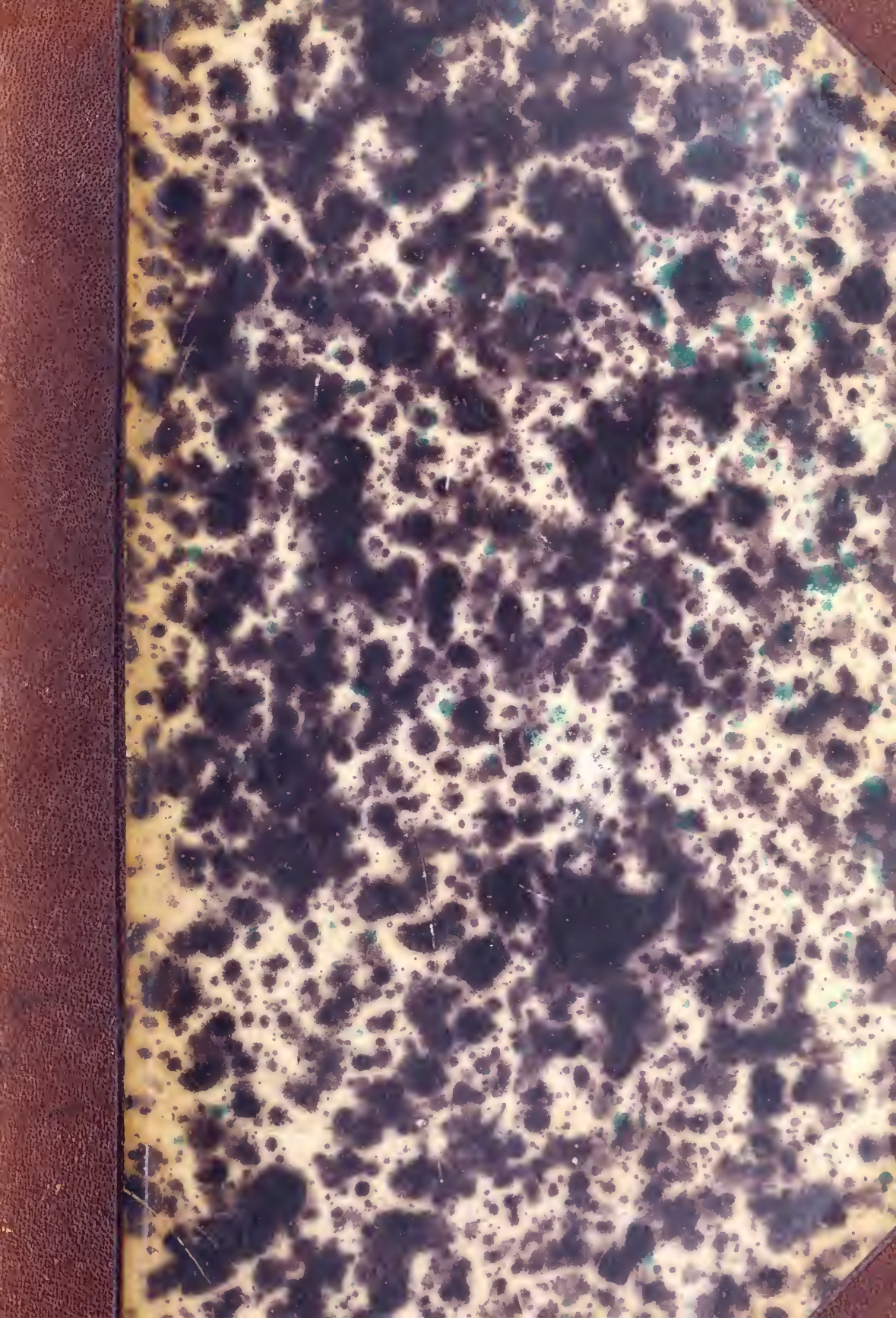
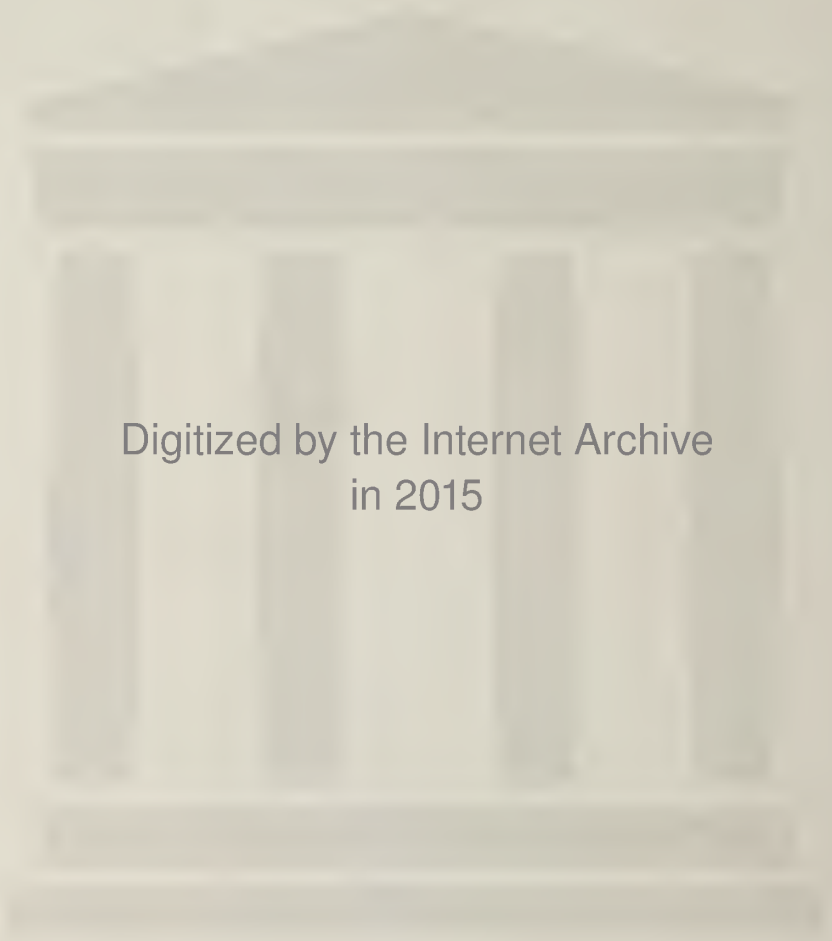




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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

DEACONS AND DEACONESSSES—THEIR MISSION AND PROGRESS ON THE RHINE.

BY THE REV. J. E. CARLYLE.

It is not our purpose in this article to enter on any discussion regarding the Scriptural authority of the offices of deacons and deaconesses. In point of fact most Christian communions are agreed in assigning to them a place in the Primitive Apostolic Church. As regards the order of deacon, this is so plainly Scriptural that most churches have an office to which they give this name, or if not now extant, it will be found at least in their Confessions. It will also, we think, be conceded generally that this office seems to have been originally intended to form the great organised agency of the Church in its mission of mercy, just as the ministry has for its special vocation to proclaim and defend Christian truth.

May we not also add here without raising any ecclesiastical question, that the primary design of the office has been perhaps lost sight of, in some degree, by all our communions, and that had we now an agency specially educated and equipped for works of Christian philanthropy, this might be helpful to our existing diaconate, and might aid in restoring to it more of the original impress it bore. As regards deaconesses almost all commentators of any eminence, be they Anglican, Lutheran, or Puritan, agree in admitting the existence of such a primitive office. It had long indeed fallen into desuetude in most of the churches until revived of late years in Germany. But we would remind those who admit the authority of Apostolic Institutions, —and they form, we believe, the majority of Christians, — that if the deaconess be found in the epistles, she ought to have her place also, according to their principles, in our modern Church system.

But we do not dwell on this question of Church authority. The practical inquiry is, "What are our social wants, and is the diaconate fitted to meet

them?" As regards Germany we venture to say that this question has been decided in the affirmative. Deriving their inspiration chiefly, we believe, from British philanthropists, from our Howards and our Frys, Christian men of Germany have worked out the problem in a manner quite their own. There is not a relation of life which they have not sought to sweeten by the Gospel, nor a social exigency which they have not striven to meet by a trained Christian agency. And while their efforts have been marked thus by their expansiveness, they have sought to impart unity to their whole work by the revival of the offices of deacon helpers and of deaconesses, trained for all departments of this large ministration, for the hospital, for the orphan-house, for the magdalen, for the asylum, for the prison, for school and boarding-houses, and for parish aids.

There is but one testimony, too, from Germany as to the value of these labours. They have added a ministry to the Church, now numbering thousands in its ranks, which German Christianity would not willingly want, and for the increase of which she earnestly prays. And all this has been accomplished on the principles of an earnest Christianity; all these Institutions have but one voice in the simple confession of the Cross. In home-work, in missions in the East, in counteracting the efforts of Romish proselytism, they have been equally blessed. It is unhappy the prejudice existing in England against these offices, especially against the deaconess, as if the revival of such an order might tend in a Romish or Semi-Romish direction. If we study the lessons of history, which are just the records of experience, they lead us to an opposite conclusion. The office of deaconess owed its gradual extinction to the rise of asceticism, and of the strict religious orders.

The Church of Rome has its many sisterhoods, but it has lost every trace of the primitive Christian deaconess. We are persuaded indeed that we cannot better meet the zealous proselytism of that church in England among the lower orders, than just by the revival of this evangelical agency.

It is our purpose to inquire what these German deacons and deaconesses are doing for the Lord. Having recently visited Kaiserswerth, Duisburg and Düsseldorf, we would note the progress these establishments are making as Normal Institutions for the training of Christian agents. And we would ask, too, what lessons our British Christianity may learn from them. The perils of German society are our own. The masses of the poor crowded together in our large cities are greater even than with them, and the radiation of our wealthier classes, from our centres of population, is even more remarkable. Every Englishman who can afford it readily prefers country life, and our railways afford great facilities for its enjoyment. The poor and the rich thus meet seldom together. How shall we meet this exigency? We have indeed in England, as nowhere else, a noble body of Christian volunteers ready for every work of faith and labour of love. But do we not need an organised agency, not to supersede these workers, but to help them in their labours? Our Christian nurses, our Bible-women, our Catechists, our City Missionaries, all seem to indicate this necessity. They have, indeed, in some measure supplied the "missing link," but they scarcely meet all the complex wants of our modern society. Do we not need an agency still more comprehensive to aid and to direct the whole work? And do we not find this in the diaconate? We think we do; but we leave the abstract question. We shall better be able to judge of it when we have given some outline of what has been accomplished already on the Rhine.

These interesting Rhenane Institutions have added another attraction to the river. Some are drawn to the banks of the Rhine by those ancient picturesque ruins where so many ages of the past meet. Others are engrossed again with the river of the present, with its steamships and barges and ceaseless busy trains, a picture of the intensity and rush of this nineteenth century. But there are other pilgrims, too, winding their way to Kaiserswerth and the other stations named, as above all attractive to them. As they witness the good and blessing resting on the busy agencies labouring in these localities, they feel that they are standing, as it were, by fountains of life whence healing waters are flowing forth to reclaim the marshes of our modern social life. May these waters deepen as they flow, as in the vision of Ezekiel, till all moral wastes are reclaimed, and the fishermen of the Gospel ply their busy vocation from Engedi to Eneglaim!

Düsseldorf will be found to be the best station from which to visit these establishments. All of them can be reached from it by road or by rail in an hour. And here let me notice that while in other

parts of Germany similar institutions may be found equally deserving of a visit,—and we refer especially to the *Rauhe Haus* at Hamburg,—nowhere concentrated within so small a space and so accessible to the traveller, can he form so adequate an idea of Christian work in Germany.

Kaiserswerth is, as many of our readers may know, a small ancient town situated on the Rhine, relieved only from dullness by its proximity to the noble river, always a majestic object, however tame the country through which it may flow. Few visit it, for it is at some distance from the railway—a happy circumstance for the mission, as the work goes on with little distraction from casual visitors. The town is of the usual old-fashioned German type, the only buildings which bulk on the eye being those charitable institutions which Dr. Fliedner founded. These have rather a straggling air, having been built at different times, as from small beginnings Dr. Fliedner's work prospered. They cannot, for instance, be compared, as regards symmetry and stateliness, with those really noble buildings erected by the City of Elberfeld for its charities. Still they are remarkable for so small a place, and are well adapted to their objects.

The writer of this article in the last number of *CHRISTIAN WORK* gave some outline in "In Memoriam" of the life, and especially of the last moments of Dr. Fliedner, to which it will not be necessary here to recur. But at the death of so eminent a philanthropist, it may not be out of place to mark the general features of his work; and we observe that his plans were pre-eminently marked by the German characteristic of comprehensiveness. They were extensive in their charity as the wide-ranging sympathy of the Saviour, including all those works of beneficence over which the Judge shall at the last pronounce the approving award. The first was a *Magdalen*, begun in a garden-house, but now occupying part of a large commodious building. Other institutions were added one by one. In the desultory range of buildings at Kaiserswerth you find an hospital for the sick, a deaconesses house, an asylum for lunatic females, an orphan house, an infant school, a seminary for higher education. In the affiliated institution at Dorendorf there is also an establishment for the Christian training of servants, where they may find a Home when out of work. To those who have not maturely considered Dr. Fliedner's plans, it may seem as if it had been an error on his part not to have limited the field of his operations. But this arises from a misapprehension which we have already in part met. Dr. Fliedner's great aim in all his plans was to establish a normal institution where he might train up Christian agents whose mission should be co-extensive with the wants of society. He believed that he found such an institute, designed to give unity to the whole work of Christian mercy, in the Bible. Those who are interested in the question will find a statement of his views regarding the primitive place of the Christian deaconess in

his "Nachricht über das Diakonessen Werk." Thus it is the deaconess-house at Kaiserswerth, which stands prominently out, giving unity and compactness to the whole work. This is our general conception of Dr. Fliedner's large Christian plan. But if we would duly estimate the mission of his life and its remarkable success, we must also take into the account the many admirable personal qualifications of the man, fitting him for his life mission;—much simple faith, much holy enthusiasm, much prayer, much practical sagacity, great courage under discouragements. He was also admirably seconded by his wife, whose Christian energies were given to the work even before her marriage, and who is truly in her sphere as the Haus Mutter presiding over the deaconesses of Kaiserswerth.

The limits of an article will not admit of our minutely describing the institutions of Dr. Fliedner at Kaiserswerth, nor is it necessary, as Dr. Howson in his work on Deaconesses, and the Rev. W. F. Stevenson in "Praying and Working," have done ample justice to the subject. There is nothing remarkable about these buildings in these days when so much more attention is given than formerly to physical comfort. All is well provided for as regards ventilation, cleanliness, and good food, but there is nothing more. And yet there is an indescribable charm about Kaiserswerth. We have never visited institutions where the machinery seemed to move so sweetly, or rather where so little was mechanical, and so manifestly the ruling power was Christian love. This law of Christian kindness pervades the institution in the department alike of nurse and patient, of teacher and pupil, of the deaconess and the magdalen.

It is these good deaconesses in whom your interest chiefly concentrates at Kaiserswerth. There are some thirty-four engaged in the various departments of work, and if to these the probationers and the aged sisters resting after the toils of their busy life be added, the number at Kaiserswerth will, we believe, exceed 100. There is nothing of formalism or superstition about these sisters. It is well known, indeed, that when the late King of Prussia, a lover of Symbolism, suggested the Cross as the badge of the deaconess order, Dr. Fliedner declined it, lest it might lead to misconception. Their simple blue attire with their white collars and caps will not, we think, suggest monasticism to any mind which is not morbidly occupied with externals. The deaconesses use a liturgy in their united devotional services, but this is universal in the German churches; and as a proof of their free Christian spirit, they employ in preference extempore prayer in their visits to their invalid patients. There is about these sisters, as you see them in the busy discharge of their duties, a cheerful, loving, earnest air, as if they had truly found a vocation worthy the highest devotedness of their lives. One of them told us that she had never enjoyed such happiness as she tasted then, nor could she imagine a life more blessed than that to which

she had been called. So far, indeed, from Kaiserswerth reminding us of Romish sisterhoods or of Sisters of Charity, it rather brought back to our recollection our own missionary sisters of the British churches in India, labouring so unobtrusively yet with such holy zeal and intelligence, in schools and boarding-houses and zenanas, for the spread of the Gospel.

Let me not fail to notice here in passing the Feier Abend Haus of Kaiserswerth. The Feier Abend is, in German, the name of the evening which precedes the Festival, and it thus expresses a beautiful thought. Those airy, comfortable wards of the Feier Abend Haus are for the aged, weary sisters tired of their long six days here below, withdrawn from their old busy vocation, and waiting the call of their Master to enter shortly on their eternal Sabbath rest.

But to appreciate the work accomplished by Dr. Fliedner, we must now leave the small German town where the Normal institute of deaconesses is established, to give a rapid glance at the many valuable institutions scattered over Germany and the East, which look up to Kaiserswerth as the "Mutterhaus." At present there are 259 deaconesses connected with Kaiserswerth, with 158 probationary sisters, in all, 417 agents. It is calculated that Kaiserswerth has sent forth in all more than a thousand deaconesses, well equipped for their work. We may notice that the standard of qualifications for the office of deaconess is high, both as regards Christian knowledge, character, devotedness to the work, and corporeal fitness for its labours, so that in large measure the incompetent or unsuitable are excluded. These deaconesses are labouring at 103 stations, of which most are in Germany; but there are nineteen also in the East of a missionary character, under the charge of some fifty-one deaconesses. Every year the number of agents is increasing, but quite out of proportion are the urgent demands from many quarters for a larger supply of these valuable workers.

We begin with the parochial deaconess, a department of agency which we think will commend itself to the British churches. There are some forty of this class labouring at thirty-four different stations, and there is a very earnest demand for more. But the duties of this office are of so delicate and difficult a character that Dr. Fliedner felt obliged to send out on this mission only those highly qualified. The labours of the parochial deaconess are conducted under the direction of the clergyman, or it may be, of a committee of Christian ladies, associated as volunteers in the work. A very interesting mission of the latter kind, for instance, has been established at Dresden, and we believe also in other German cities. The duties of the parish deaconess are somewhat akin to those of the Bible-woman, only they are of a higher and more comprehensive nature, needing a training for which a gentlewoman would often be better qualified. We give an abridgment of these duties from an interesting

paper by Dr. Fliedner. She is to care especially for the sick, and to aid when needful in nursing them. She is to provide clothing for the naked, and to teach cleanliness to the unwashed. She is to watch over neglected children, seeing that they are sent to school, or gathering them herself for instruction on the Lord's Day. She is to care for the important class of female servants, to endeavour to win their confidence, and to invite them, if their mistresses allow it, to spend the afternoons of the Lord's Day with her in a profitable and pleasant manner. She is to promote marriages in those districts where unhappily concubinage prevails, and to resist the proselytising efforts of Romish priests or Sisters of Mercy in the case of mixed marriages. She is, in fact, to have an eye on all the social wants of the parish in which her training and experience may fit her to be of service. She is to inform the rich of the wants of their poorer neighbours, so that by her instrumentality the missing link may be supplied. This looks a very formidable array of duties. Of course so large a field of work would go far beyond the efforts of any one deaconess, however devoted to her work. But besides that in larger parishes or congregations more than one deaconess might be employed, it is to be anticipated that she would rally around her a staff of Christian volunteers helping her in the work.

How valuable such an agency as this in our larger parishes or more crowded congregations at home! What an aid to the ministry, and how invaluable to our many Ladies' Societies seeking the Christian good of the poor! And are there not to be found among us, as perhaps in few other countries, ladies having no special vocation, but admirably qualified in Christian character and judgment for duties of this kind? Might they not thus find a mission of deep interest for themselves, while they rendered at the same time a great benefit to society. We do not of course mean that the parochial deaconess should be drawn only from one class; but it would certainly be of great value that Christians of the higher orders of society were willing to engage in the office.

Another class of deaconesses are those qualified as sick-nurses. We may say, indeed, that this includes all the sisterhood at Kaiserswerth, as all receive this training, even although it be not afterwards the vocation of their lives. It is, indeed, one of the principles of the institution that each deaconess receive a training qualifying her to help in all departments of house management. Thus, for instance, each sister must understand cooking and the general work of the kitchen. There are some fifty hospitals, with many thousands of patients, served by this class of deaconesses. Besides, a number of the sisters are occupied as nurses in private families, chiefly of the higher orders. Opportunities are thus often afforded of speaking for the Saviour to those who have long neglected the Word of God, and every Christian duty. The

value of Christian nurses is now so generally appreciated that we do not dwell on it. Christian words, Christian sympathy, Christian care—valuable at all times—how precious at the bed of sickness or of death! Our country learned to appreciate this, thanks to Miss Nightingale, during the Crimean war. And these German deaconesses have not been less appreciated, either by the German or the Dane, in the late unhappy conflict. Twenty-eight sisters were employed in the various army hospitals. How kindly and gracefully two of their number were received at Copenhagen, during the armistice, by the Queen of Denmark, we noticed in the last number of this journal. Their work has also been truly important in the mission-field. They have been effecting the same good as our own medical missions. At Jerusalem, for instance, during last year the deaconesses ministered to some 482 patients. At first the Mohammedans were extremely unwilling to receive their attentions, but their prejudices have passed away, and no less than 278 Mohammedans, with 22 Abyssinians, were under their care. In Constantinople, and at Alexandria, they have had during the same period 489 in their hospitals. It may commend to us the cause of these deaconesses, the fact that more than half their patients at Alexandria are our own countrymen. An interesting proof of the appreciation of their labours in that city recently occurred, and is recorded in the pages of the *Armen und Kranken Freund* for August last. A little boy of five years old, Camil Bey, son of Mustapha Pacha, brother of the Viceroy, was lately attacked by typhus fever. His father was absent at Constantinople, but so soon as he heard of it, he telegraphed to Alexandria that his boy should be placed under the care of one of the sisters. This was greatly against the mind of the harem, and especially of the bigoted mother and grandmother. It was with some little dismay the good deaconess went to encounter the intrigues and cunning of the harem, and what she actually saw, did not certainly tend to elevate her impressions of the character of Eastern ladies. But she felt it her duty to be there, and she was sure that Jesus would stand by her. Her nursing was blessed to the boy, whose confiding ways greatly pleased her, and he speedily recovered. Who can tell what beneficial results may yet accrue from this seemingly trifling incident for the spread of the Gospel in Egypt?

The mission work of the deaconesses of Kaiserswerth may well suggest the thought what a blessing if these labours were extended to India. Our European hospitals in India—we speak from experience—are lamentably in want of such Christian ministrations. And how well qualified by training these sisters would be also, for the care of native boarding-houses, or for visiting the zenanas.

There is still another class of deaconesses whose duties are educational. They are not so numerous an agency as the last; still, taking all the departments of work into account, they will be found,

we believe, to exceed 100. There are many departments of duty which we class under this head. There are the institutions for the training of orphans, now numbering eight in all. In these the principle of grouping all the young persons into families, each under the care of a mother deaconess, imparts much more of the home feeling and the home training than would otherwise belong to large establishments. Kaiserswerth and Salem, an affiliated institution, may be regarded as the most important of these orphanages. The children received into them are the orphans chiefly of pastors, teachers, or others of the educated middle classes, and they are designed as a nursery for a future race of deaconesses trained there from their very childhood, if God should call them to the work. Another department is for the care of infant schools. Whatever value we may attach to these generally, we may readily appreciate their importance in the use which Dr. Fliehdner has made of them. Such schools may be turned to excellent account in the training of Christian nurses. They are taught thus how best to interest a little child, and to convey to its mind the simpler lessons of the Gospel. Another class of educational institutions is for the training of servants. Three of these have been already established at Derendorf, Berlin, and Wiesbaden; and three will soon be completed at Erfurt, Elberfeld, and Cologne. These also serve as a home for respectable servants out of place, where, for a sum of less than threepence a day, they are boarded, receiving at the same time Christian instruction and special training in any department of household duty in which they had previously been deficient. In the training school for servants the charge is higher—some fivepence a day; but in return for this, careful instruction is given in the Bible, and in such general knowledge as may be practically useful. The pupils are instructed besides in all departments of household work, such as cooking, washing, knitting, sewing, &c. As an illustration of the appreciation of this institution we may state that the Queen of Prussia is the Patroness of the Berlin Institution, that 2000 servants have there been trained, and that such has been the value of the service produced, that there have been 6000 applications to the Institution. The Magdalen Institutions form another subdivision. They include lost women, released prisoners, and the care of prisons as at Ham and Constantinople. "Our oldest," says Dr. Fliehdner, "but also our most difficult institution." In 1858 a quarter of a century had passed since the establishment of the Magdalen at Kaiserswerth. During these years 439 persons had been cared for, of whom more than 200 afterwards obtained suitable respectable situations. A large number of these have returned to a respectable, honest life, and there are not a few of whom it may be hoped "that the Lord has drawn them to Himself." This is, as our readers will notice, a larger per-centage of such cases than is generally obtained. We fear, at the same time,

that in the prisons of Ham and Constantinople and in the new charity at Berlin, the proportion is much less. The last educational scheme we shall notice has for its object primary schools for girls, and higher education. At Kaiserswerth, for instance, more than 1000 teachers have been trained for schools or as governesses. There have been also valuable results of this work in other stations in Germany, but it is in the foreign field especially that the labours of the educational deaconesses have been conspicuously blessed. At Florence, for instance, there is an excellent institution in which the number of the scholars has risen to seventy. It may be regarded as a proof of the value of this institution that a distinguished Italian nobleman, who has written much against the Protestant Church, has yet entrusted his only daughter during more than two years to the care of the deaconesses. The Deaconess House has attracted the attention of many intelligent Italians, and they have contrasted it favourably with their own nunneries and sisters of charity. Passing to the East, there are eleven deaconesses engaged at Beyrout. Under their charge is a boarding-school with some seventy children, chiefly Jewesses; and in their day-school, which is free, there are 130 children, mostly Arabs, of whom two are Bedouins. There are also four Druses—a remarkable fact, as the tribe generally shuns all intercourse with Christians. In Jerusalem, again, there are fifty children, five of whom are Mohammedans, who have been solemnly entrusted in the presence of the Consul to the care of the deaconesses until their education be completed. The institution has purchased ground on the heights of Godfrey, where first the gallant Crusader caught the distant view of Jerusalem. As Jerusalem is unhealthy for children, and they need besides all these buildings for the hospital, they are anxious, if they can obtain funds, to erect on those heights a boarding-house for the girls. But of all the institutions founded by Kaiserswerth in the East the most important is at Smyrna. It was established in 1853, at the earnest desire of many German, English, Dutch, and Swiss Protestants. Their children had been previously much exposed to the proselytising efforts of the Romish teachers. It is now the largest and most flourishing institution of its kind in the East, directed by twelve deaconesses, with an attendance of 200 scholars, of whom 120 are boarders. Most of the pupils are Greeks, and along with these there are Armenians; but indeed there is scarcely any European nation which is not represented. We have heard a glowing testimony given to this noble establishment by many intelligent travellers who have visited Smyrna. It is doing a great work, and is worthy to be placed beside the admirable American mission institutions in Asia Minor.

Such is an imperfect *résumé* of the work which, beginning at Kaiserswerth, is now so widely extended. The mustard-seed sown in humble faith is grown into a tree, in whose branches many lodge.

When Dr. Fliedner began, no such institution existed. Now there are thirty normal seminaries for deaconesses, or, as the Germans call them, "Mutterhauser." Having thus described the progress of

deaconess work on the Rhine, I purpose in a future article giving some outline of what is doing at Duisburg, Dißelthal, and other institutions, for the training of deacon assistants.

THE EAST-END CLERGY.

BY WILLIAM GILBERT, AUTHOR OF "SHIRLEY HALL ASYLUM," "DIVES AND LAZARUS," &c.

THE parliamentary borough of the Tower Hamlets comprises almost the whole of the north-eastern and eastern districts of the metropolis. Never did a term, perhaps, worse imply the nature of a locality. Instead of a congeries of small collections of houses, we have here a number of parishes, several of which hold each a population exceeding many of the second-rate European capitals. Whitechapel, Bethnal Green, and Shoreditch each holds a population greater than that of Thrin or Milan. It would be curious to trace how far back it might be when these districts were properly termed hamlets; perhaps the date would not be as remote as at first sight might be imagined. That Bethnal Green and Spitalfields have, since the revolution of the Edict of Nantes, when the French Protestants were driven into this country, and those parishes became the centre of our silk manufactures, possessed a considerable population is certain; yet during the present century even these have wonderfully increased. Bethnal Green in the year 1801 had a population of 30,000; at the last census they numbered 127,000. Shoreditch, from 26,000, had increased to 98,000, and the other parishes in the Tower Hamlets almost all increased in equal proportion. In the year 1801 the Tower Hamlets did not hold an aggregate population of more than sixty or seventy thousand souls, they now number more than half a million.

It might naturally be imagined that if the necessities of commerce required so large an increase of the industrial classes, wealth would have increased in still greater proportion, at least that would be the conclusion political economists would arrive at; yet nothing possibly could be more erroneous. The working population of the Tower Hamlets are not employed by masters residing in the locality, but by men living at the West-end, or in the suburbs, having counting-houses in the city. Again, many public companies whose offices are also in the city, the shareholders and directors having of course not the slightest contact with or interest in the welfare of those they employ, also call into action thousands of workmen.

The evil influence of such a system is obvious. The employer, both religiously and morally, is bound to assist those he employs in the time of their distress; and beyond that we have in this country the Poor Law, especially enacted to compel the uncharitable wealthy to contribute to assist the wants of their dependents and the poor generally; but here we find it totally evaded. The poor rates

in the city are of the most trifling description, while those of the Tower Hamlets are inordinately high; yet the city is immensely rich, and the population of the Tower Hamlets as a rule exceedingly poor. All continuity between the employer and employed is thus broken, and the clergy of the eastern districts, in their noble charitable efforts, are obliged to apply to individual philanthropy for assistance, as by the action of the Poor Law those who are in justice bound to assist those by whom they are made rich, are totally exempt from any necessity of the kind. We know one company in Cannon Street possessing an enormous capital, and employing more than a thousand hands in the Tower Hamlets, whose proportionate poor rates on their offices is less than ten pounds a year.

It may, then, be easily imagined how dense is the poverty of the districts under the ministrations of the East-end clergy. A gentleman somewhat celebrated for his knowledge of statistics and political economy, once told us he calculated that in the Tower Hamlets there was at least a population of one hundred thousand souls whose assets, including the value of their furniture, would not represent more than a week's means of existence. But it should be remembered that poverty and its attendant evil, overcrowding, are productive of other bad effects than privation. It is impossible for them not to have a tendency to breed demoralisation. We are far from considering the poor to be destitute of Christian virtues; on the contrary, we are aware that among the very poorest traits of the most exquisite beauty will frequently develop themselves. Among no class can be found purer specimens of charity, kindness, forgiveness of injuries, and long suffering, but at the same time the effect of overcrowding, and the necessary absence of personal delicacy, carries with it the most lamentable results.

From the slight sketch we have drawn of the Tower Hamlets, the reader may perceive how arduous must be the life of the Christian minister in those districts who conscientiously does his duty.

The East-end clergyman possesses a manner different from any other minister of the ecclesiastical profession with whom we are acquainted. The clergy that most resemble him are those of our large manufacturing towns; but in Manchester, Liverpool, and the other northern hives of industry, the employer and employed generally reside in the same parish or parochial

district, and their clergy are accustomed to mix with both rich and poor, doing their duty in general most energetically, and making themselves the point of communication between wealth and poverty. It is not the case with the East-end clergy. Few employers, as we have shown, reside among them, and, with the exception of small tradesmen, frequently themselves scarcely above poverty, and a considerable number of well-to-do publicans, their parishioners are all poor. Publicans here as a rule certainly drive a thriving trade. In one very poor district we noticed the incumbent, himself strongly attached to temperance principles, associating continually in parochial and charitable matters with some wealthy publicans. We called his attention to the fact, and he replied, "What am I to do? The only people in my parish capable of assisting me with charitable contributions are keepers of public-houses, and if I avoided them my poor would suffer considerably."

To give a better description of the peculiar duties of the East-end clergy it will be necessary to describe some of the districts under their care. The population in different parishes varies considerably in their characteristics, some being completely "river side" in habits and manners, while others, as for example Bethnal Green, are without the slightest nautical attribute among them. It must be borne in mind, however, that the examples of parishes we give are not to be accepted as superior in their organisation to others surrounding them. We merely quote them as average examples of the working of the East-end clergy, nothing more.

The first district we will attempt to describe is that of All Saints, Spicer Street, Spitalfields, under the spiritual care of the Rev. A. B. Suter, the incumbent.

We have chosen this parish as being tolerably free from the water-side population, and having many characteristics of its own. The population is about 11,000, and is principally composed of weavers, shoe-binders, tailors and other handicraft in-door labour. It may easily be imagined how dense is the poverty of the district when it is an ascertained fact that there is but one family in it employing a housemaid. To show how poor is the parish of Spitalfields and its enormous neighbouring parish of Bethnal Green, we will draw a comparison between them and the wealthy West-end parishes of Paddington and St. George's, Hanover Square, as to the number of domestic servants employed in them. In the two last named parishes out of every five of the population three are domestic servants; in Spitalfields and Bethnal Green there is but one to every ninety-five of the population. Of Mr. Suter's great exertions in his incumbency some idea may be formed when we state that, during the last four years, the baptisms have increased from twenty-four in a year to ninety-four, showing indisputably the greater interest the poor take in the ordinance; and marriages appear to have increased in still greater proportion.

On the day of the Prince of Wales' wedding Mr. Suter had the satisfaction of marrying sixty couples, the majority of whom ought to have been married years since. From impressing on his parishioners the necessity of receiving the sacrament, the number of communicants has nearly doubled during the last three years, they now amount to about 800 annually. In such a district it would seem difficult to obtain much charitable contribution from his flock, but the contrary appears to be the fact.

The collections at charity sermons and in church generally amounted to no less than 107*l.* in the year 1863—a great increase over the year 1860. In impressing on his congregation the necessity of educating their children he has had the satisfaction of seeing the numbers attending his schools increase in the three years from 298 to 408. The district has also a well attended Young Man's Society, a singing class of from sixty to seventy members, with meetings for various purposes every night in the week.

A large room lately used as a swimming-bath is newly fitted up, and will be used during the present winter as a night school for adults, which promises to be well attended. Each pupil is to pay one penny per night.

To one institution established by Mr. Suter we would call the especial attention of our clerical readers. One night in the week the school room is to be set apart for the purpose of reading the newspapers to adults who cannot read, thereby not only instructing them in the healthy news of the day, but offering a strong counter-attraction to the gin-shop as well. Mr. Suter has also established in his densely poor district a well supported coal club, penny bank, largely attended mothers' meetings, and in fact works his parish in a manner, though equalled by many other of the clergy in his neighbourhood, is certainly surpassed by none.

Before taking leave of Mr. Suter's district we must mention a meeting which took place in the year 1861 in Bethnal Green and Spitalfields, in which he and many of the surrounding clergy, including the energetic rector of the parish, the Rev. J. Pattison, took part. The silk weavers were then labouring under the greatest distress. The district clergy assisted them to the extremest limits their resources would allow, and then called on the charitable to help them in their efforts. Finding that many of the weavers wished to emigrate to Queensland, they commenced perseveringly to collect funds for the purpose, and at last had the satisfaction to be able to provide outfits for more than 300, as well as to obtain free passages for the whole number. We are happy to state that the experiment succeeded admirably. The men and their families all arrived safely in the colony, and the rev. gentlemen who started the movement were gratified in hearing that they were all doing well, many of them earning more wages in a single day than they had done in a whole week.

n England, with the necessities of life abundant and cheap, with the exception of house rent, which was daily diminishing in value; and more satisfactory than all, a vast number of letters from those they had assisted, expressing their gratitude for the kindness which had been shown them.

Our next example will be the Whitechapel Union, stretching from Spitalfields to the London Docks, with a mixed population of weavers, tailors, and other sedentary handicraft poor, combined with river-side labourers and artisans. In this district the effects of the demolition of the dwellings of the poor for Metropolitan improvements, and the evil effects attendant on it are shown in a remarkable manner. In this union since the year 1821 there have been destroyed for the formation of the Black-wall Railway, 167 houses; for Commercial Street, 570; for the formation of St. Katharine's Docks, 1033; in all, 1770 houses; while less than 300 have been rebuilt, and none of them, with the exception of the model lodging houses lately erected in Commercial Street out of the Peabody fund, are adapted for the reception of the working classes. Yet notwithstanding this enormous destruction of the dwellings of the poor, so great has been the requirements of commerce for labour, that during the period the working population has increased by more than 10,000 souls. In consequence of this immense influx of the working classes into the neighbourhood the wealthier residents, such in fact as would be able to assist the ministers of religion in relieving the spiritual and temporal wants of the poor, have left the district, and houses lately occupied by affluent and respectable individuals, are now crowded by the better class of labourers. The greater portion of the remainder are living together in wretched hovels, in an atmosphere of vice and misery, accessible only to the clergyman, the police, and the parish medical officer.

It may not be inopportune here to allude to the different amount of interest taken in the welfare of the poor some five-and-thirty years since to what it is in the present day. On part of the ground used for the formation of St. Katharine's Docks, stood the old hospital of St. Katharine. It consisted of some twelve or fourteen low, broad houses, one story high, which were used as almshouses for twelve poor men and twelve poor women, with a warden or gate-keeper, whose duty it was to maintain order among the inmates. As there was a large garden attached to the hospital, the whole occupied a considerable space of ground, though at the time of little value in consequence of the wretched disreputable hovels, tenanted by the worse class of the waterside population which surrounded it. A very lucrative bargain was however made by the trustees, the Dock company paying for the premises more than 180,000*l*. It may easily be imagined the immense amount of good which might have been effected in the neighbourhood with such a sum re-invested; but thirty-five years since

far greater indifference to a subject of the kind existed than at present, and the hospital was rebuilt in the aristocratical neighbourhood of the Regent's Park. In it reside about a dozen ladies and gentlemen, all of whom belong to the wealthier classes, and some among them are closely related to the nobility, the secretary alone receiving a salary of 1200*l*. a-year; while not one shilling of its income of 6000*l*. a-year is spent on the Whitechapel district to which the whole in common honesty belongs.

The district we shall choose as a specimen of Whitechapel is that of St. Mark's, the incumbent, the Rev. R. E. Bartlett, and his curate, the Rev. B. Lambert. We name this incumbency as it presents one singular and especial difference in its spiritual administration,—by far the majority of its population are males. The female mind is far more susceptible to religion than the male, and the clergyman who could increase the number of his church-going parishioners from men, and those of a class at first sight the least adapted to listen to his teaching, is worthy of great credit. Mr. Bartlett appears to work his incumbency admirably. One point may be especially mentioned, the large number of men, almost all of the working classes, he has induced to become communicants. They will average more perhaps than in any district in London, especially when the class of men from whom they are recruited is taken into consideration. He has established also among them a quarterly collection for the expenses of the church. The amount collected on the last occasion, October 2nd, reached twelve pounds. He teaches the poor of his district the necessity of small and frequent contributions to the maintenance of their church, and, as in all other cases, where we find the clergy mixing readily with their parishioners, rich and poor, his appeal is never disregarded.

Another proof of Mr. Bartlett's admirable working of his district, assisted by the more affluent of his congregation, is the establishment and success of his penny bank. There are at least a thousand accounts opened in it, and the total receipts this year already exceed 600*l*. It should also be remembered that the institution of a penny bank in such a poverty-stricken neighbourhood has advantages beyond the mere inculcation of provident habits, each deposit in point of fact being one visit to the gin-shop the less.

The national schools, also, in Mr. Bartlett's parish are worthy of great commendation; they contain at least 400 pupils, besides well-maintained ragged-schools. There are also two well attended mothers' meetings, under the direct superintendence of two parochial mission-women, who also visit the poor at their own houses, and receive payment by instalments for Bibles and prayer-books, as well as clothing and bedding. An experienced nurse also attends the sick, who is paid and superintended by the nursing sisters' institute attached to the hospital in Devonshire Square.

Another subject well worthy of remark in Mr. Bartlett's district is the establishment of a parish library magazine, published at a penny, but which we suspect has a large gratuitous circulation as well. Of this we cannot speak in terms of too high praise, as it is the means of bringing subjects of Church and parochial transactions under the notice of all, and thereby exciting an amount of interest in the mutual welfare of all parties, which would be far more difficult to obtain without a publication of the kind.

We will now approach nearer the river-side, and take a district in the large parish of St. George's-in-the-East, that of Christ Church, the incumbent the Rev. G. H. M'Gill. St. George's parish is one of the poorest in London, and at the same time, from the heterogeneous nature of its population one of the most difficult spiritually to direct. Of its poverty some idea may be formed when we state that its poor-rate is never less than four shillings in the pound, although the London Docks, which it fortunately contains within its limits, contributes annually to the rate not less than seventeen thousand pounds. It may easily be imagined that but for this piece of good fortune in possessing so rich a property in its parochial limits, the whole parish would be in a state of utter destitution.

The district of Christ Church was formerly the most demoralised portion of the whole parish, and is now on the contrary the best regulated; and this reformation is certainly due to the exertions of the parochial clergy. This good work began some years before the Rev. G. H. M'Gill had charge of the district. His predecessor, finding how ignorant were the majority of his fellow-parishioners, and how trifling was the church accommodation provided for their spiritual wants, took upon himself the herculean task of obtaining funds to build a new and spacious church, commodious parsonage, and schools, in all of which, to his great honour, he perfectly succeeded—the present district church being one of the largest in the metropolis.

The schools were also established by the same reverend gentleman, and although greatly enlarged under the superintendence of the present incumbent, worked even then a wonderful reformation, not only among the children in the vicinity, but indirectly among their parents as well. We can quote a singular anecdote in confirmation of this statement. A small tradesman, a milkman residing near the schools, finding himself stricken by a malady which threatened to be fatal, called upon the incumbent to consult him about the making of his will. Among other small legacies, he proposed leaving fifty pounds to the schools.

"But fifty pounds," said the incumbent, "is a large sum, considering the small amount you have to leave. Had you not better name something less?"

"No, sir," was the reply, "I do not consider it too much. All I have I believe I have obtained by

the means of these schools. Before they came my bad debts ate up the whole of my profits, but lately a great change has taken place. The children as well as their parents are much more honest than they used to be, and I now seldom lose anything. I will make it fifty pounds, if you please, sir."

A visit to these schools would well repay the trouble. Including the infant, Sunday, national, and ragged schools, they number no fewer than 1991 pupils; in fact, with the exception of St. Thomas, Charterhouse, they are the largest in the metropolis, and yearly receive the well merited compliments of the Government inspector, not only on their management, but the proficiency of the pupils as well.

The spiritual duties of the district, comprising 13,145 souls, are conducted by the Rev. G. H. M'Gill, and two curates, assisted by two mission curates, and it would be difficult to name a parochial district in England better worked. Since the incumbency of Mr. M'Gill, the annual baptisms have increased 160 per cent. In the whole district there are not at present more than 400 children unbaptised, a remarkably small number for so large a population, including so many of what may be called non-residents, or mere temporary lodgers.

Among the lay assistants, should especially be named a remarkably active Scripture-reader, who visits among the poor six houses daily. He also manages the Ragged Sunday-schools, and does great good among the sick and destitute poor. Among other excellent movements established by Mr. M'Gill, is a large mothers' meeting, held twice a week, and superintended by two excellent parochial mission women. A provident fund was established among these poor creatures, for the purchase of winter clothing, which has succeeded so well that their contributions amount to no less than 220*l.* a year. A nurse is also provided for the sick poor, who has under her charge fifteen boxes of clothing, which she lends to those requiring them. The district visiting society in Christ Church also does its work admirably, paying on an average 12,000 visits annually. There are also an efficient Dorcas Society and a flourishing penny bank in a very satisfactory condition.

We cannot take leave of Mr. M'Gill without pointing out the excellent advantages which may arise from an incumbent interesting himself with his congregation, and being on friendly terms with them all. On a late occasion, some very extensive repairs were required for the Church, necessitating a very considerable outlay, and the incumbent proposed a church-rate, not liking to tax his flock, a large majority of whom are poor, to so heavy an amount. This his churchwardens objected to, at any rate till they had proved what could be done by the congregation themselves, and in the course of a few weeks, Mr. M'Gill had the satisfaction to find the whole sum had been raised by voluntary contributions. In proof of the great exertions of Mr. M'Gill on behalf of not only his own

poor, but those of London generally, we may state, possibly at the risk of committing an indiscretion, that he is the "East-end Incumbent," whose admirably written letters are so frequently to be seen in the *Times* newspaper in seasons of distress.

In the next district, that of the Holy Trinity, under the spiritual superintendence of the Rev. Simcox Lee, we shall detain the reader but a short time. To speak of the manner the rector's duties are performed, would simply be to recapitulate the description we have already given of the incumbent's exertions in the three districts we have named. We merely quote it to show the enormous difficulties thrown in the way of the clergy of the river-side parishes, from the shifting character of their population, in establishing a regular system of parochial management. For example, in the schools, although the average number on the books is 993, the average attendance of scholars is not above 360, and this discrepancy arises from the parents incessantly quitting and returning to the parish. One especial subject, however, we must point out to Mr. Simcox Lee's honour, and which we are tempted to believe proves, more perhaps than anything else, the amount of attention given by the clergy of poor parishes to their parishioners,—the annual increase in the baptisms of children. Ten years since, in Mr. Simcox Lee's district, they did not exceed sixty annually, at present they number above 200. All the different parochial institutions, *ceteris paribus*, are as efficiently maintained in Mr. Simcox Lee's parish, as in those we have already described.

The next parish on our list is Shadwell. The rector, the Rev. Brenchley Kingsford; the curate, the Rev. J. Maxwell. There perhaps does not exist in England, a district more requiring the supervision of an active man, than this, and certainly the prospect offered to Mr. Kingsford when he first took charge of it, in 1862, would have appalled many a stout-hearted man. In a population of 8449, he found no fewer than 1800 prostitutes, keepers of bad houses, and their hangers-on, including children. Few wealthy were among his parishioners, and these either were indifferent to religion, or were Catholics or Dissenters. The average congregation of his church on Sundays, rarely exceeded twenty-five, they now number ten times that amount. Even that amount shows but a small church-going congregation, in proportion with the aggregate population of the parish; but it should be borne in mind, that fully 30 per cent. are Irish, Roman Catholics, and many others Dissenters and Jews, as well as a large nomade population of sailors.

Mr. Kingsford's exertions in his parish, since his appointment, appear to have been most praiseworthy, and show how much good an energetic Christian minister may do, even when the impediments in his way are of, at first sight, an insurmountable description. When he first took charge of the parish, there was no Sunday School, at

present there are two, both of which are well attended. He has also obtained the appointment of a missionary curate, who is doing good work in the parish, and a mission-chapel has been established. There is now also, an excellent Scripture-reader, and a missionary-woman, and a sick-nurse is at present in training at King's College Hospital, to attend on the sick poor of the district. In the Mission House, Mr. Kingsford has also opened a Ragged School, which has already effected much good, although it has been opened but a short time.

Another object Mr. Kingsford has in view which, in our opinion, will be found of the greatest possible utility in the neighbourhood, and that is a Working Man's Club. We have watched the progress of these institutions attentively, and we are fully convinced they take the highest stand among the reformatory movements of the day. Should Mr. Kingsford, or any of his lay helpers in the work, be at all doubtful on the subject, we would especially advise them to communicate with Miss Adeline Cooper, who started the Working Man's Club, in Duck Lane, Westminster; or Mrs. Baillie, who instituted a similar one in Notting Hill. They will find by the facts and figures which would be provided by these ladies, that Working Men's Clubs do more for the promulgation of temperance, and provident habits among the poor, than any other moral means whatever.

We may here mention the great activity of the City Mission in this parish, assisting Mr. Kingsford in his exertions in an admirable manner.

Another subject should also be mentioned to Mr. Kingsford's credit, that although the Roman Catholic element is so strong in his parish it has not increased in any way; on the contrary, we have every reason to believe that there are fewer Romanists in that parish than there were ten years ago. Baptisms are also greatly on the increase, as well as marriages, especially the former. Altogether we may quote the parish of Shadwell as being not only one of the most difficult, but at the same time one of the best managed in the metropolis, the extraordinary difficulties thrown in the way of the clergy being taken into consideration.

When we commenced our paper we had chosen several other districts to prove the admirable working of the "East-end Clergy," but unfortunately we are obliged to draw our remarks to a conclusion. We cannot, however, refrain from giving a very slight sketch of one or two others. The first is the Rev. E. R. Jones, rector of Limehouse. This district presents many of the peculiarities of that of Shoreditch; its population, however, is much larger, though from the number of sailors it contains, equally nomade. The district of St. Anne, that of the parish church, alone, has a population of 15,609; and in it we are happy to find both marriages and baptisms are on the increase. The schools are admirably conducted and very large, the average attendance of scholars,

including national (boys and girls), infant, Sunday and mission house schools, being 1414. The number of Roman Catholics in proportion with the population is far less than in Shadwell, hardly exceeding twelve per cent., and those almost entirely Irish labourers.

Two mission houses have recently been opened, in great part, if not entirely, through the energy of Mr. Jones, at each of which the attendance on Sunday evenings has been from 50 to 100, all labouring people. He has also procured the assistance of two Scripture readers and a City Missionary, who work in an energetic and perfectly satisfactory manner. A parochial mission woman has lately been added to his staff, whose labours have been very successful. The moral effect of teaching in Mr. Jones's district may be estimated to a very considerable extent by the success of his Provident Bank. It has 1407 accounts opened, and the sum deposited in 1863 amounted to 9781.

The last we shall mention is the Rev. Richard Parnell of St. Stephen's, Old Ford, Bow, as his district is one of the most remarkable in the eastern part of the metropolis for the rapid increase of its population, caused either by the necessities of com-

merce or the destruction of working-men's houses in other districts. Since the last census alone it has increased nearly forty per cent. This fact—the sudden augmentation of population in a parish—does not, in our opinion, meet with the attention it deserves either from the government or the public at large. Assume the district of St. Stephen's, Old Ford, Bow, had a less energetic pastor than Mr. Parnell, and what would be the necessary result? Simply that the whole district would fall into a state of utter demoralisation, such in fact as many of the eastern parishes were in some fifty years since, when their population augmented suddenly without such men to meet the attendant evils as fortunately we possess in the present day. It would be a revolting task indeed to describe some of the eastern parishes at the time we allude to; better far let their memory die away, for they were a disgrace to us as a Christian nation.

One gratifying fact presents itself to us in all the districts we have named—there has been no increase of Romanism, proving clearly that the rapid increase of that creed in the metropolis is chiefly due to the inertness of the Protestant clergy in the district in which it takes place.

DEACON ISAAC, BROTHER OF THE NESTORIAN PATRIARCH.

BY JUSTIN PERKINS, D.D.

A MOURNFUL fact, in regard to our missionary work among the Nestorians, is the removal by death of several of their most conspicuous Christian men, who were justly considered as pillars of the Church and great lights among their people. One such was the venerable Mar Elias, the very excellent Nestorian Bishop. Another was Deacon Joseph, our translator, the most learned and one of the most talented men in the nation. But a yet heavier stroke has just fallen upon them in the removal of Deacon Isaac, a brother of the Nestorian Patriarch, who has long been recognised as the civil head of the Nestorians of Persia, as well as one of their most able and interesting preachers; and who, for the very high order of his native talents, his eminent moral worth, the beautiful symmetry of his Christian character, and his indefatigable devotion to the welfare of his people, might well be denominated their *crown*. It is fitting that we record the removal of so eminent a Christian man (as the interests of the Gospel are so deeply affected by it), who was all the more prized, of course, because such men are so rare in a benighted land.

During the tornado of slaughter in the mountains of Koordistan, known as the Nestorian massacres, which were perpetrated there about twenty years ago by the Koords, many of the refugees from that fearful disaster fled for succour to the plain of Oroomiah. Among them were several members of

the family of the Nestorian Patriarch, a brother of whom was killed, with a part of his family, in the massacres. Prominent among the surviving members of that family was Deacon Isaac, the favourite brother of Mar Shimon. He was then about thirty years old, tall and slender in form, with a piercing eye, a fine head, and a very open, intelligent expression of countenance; altogether one of the handsomest men I have ever met.

The mountaineers of Koordistan might all at that time have been denominated *wild men*, compared with the more gentle and civilised Nestorians of the Persian plains.

Deacon Isaac, according to the usage of his rude countrymen, appeared with his dagger at his side; and he had previously been famous as a bold and expert leader of brave Nestorian bands against hostile tribes of Koords, with whom those mountain Christians, from time immemorial, had had frequent and bloody encounters. His fragile form and delicate hand, notwithstanding their seeming frailty, were invested with a marvellous store of agility and strength, which, with his piercing eye, were often displayed in a manner well-nigh to entitle him to the description of some of David's allies, "men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and who were as swift as roes upon the mountains."

It required but a short acquaintance with Deacon

Isaac to perceive that he possessed a very superior intellect, which, clear and discriminating even in its untutored state, could not but give him a commanding influence anywhere. Born and eminently constituted for a leader, and always receiving obsequious attentions that amounted almost to homage, from earliest childhood, as the most gifted brother of the Patriarch, his mien and bearing were naturally imperious, yet remarkably winning; for his mind was not more noted for its compass and depth than for its exquisite sensitiveness and delicate native refinement.

Growing up in the dark mountains of Koordistan, it was not to be expected that Deacon Isaac would show any particular sympathy with our missionary work. On the contrary, he was shrewd enough to perceive that our labours, which had then been ten years in unobstructed and successful operation, were fast undermining the blind superstition of his ignorant, depressed people, and must tend more or less to modify their almost idolatrous veneration for mere rank and station, irrespective of personal worth, which had been so long and universally accorded to the patriarchal family. And about a year after his arrival here, there was some open manifestation of unfriendliness on his part, which, as a natural result of his commanding influence, led to more decided hostility from others of less standing and character. It would not have been difficult at that period for Deacon Isaac to have become a very formidable persecuting Saul, had not the Lord interposed, and led him in a more excellent way. Soon, his feelings of hostility entirely subsided, and gave place to warm friendship for the missionaries personally, and the most active support of their work. This seemed at first to be owing much to his respect and esteem for the lamented Mr. Stoddard, who, gifted with a kindred order of intellect, and delighting to impart to his earnest oriental friend many interesting facts of science and general knowledge, for which he was most eager, was thus instrumental in winning his confidence to the missionary cause, and opening his heart to the reception of religious truth. At this stage of Deacon Isaac's history occurred some of those wonderful refreshings from the presence of the Lord that have been so richly vouchsafed to our missionary field; and in one of them this "chosen vessel" became "a new creature in Christ Jesus."

Seldom has consecration to Christ been more artless and whole-hearted than in the case of Deacon Isaac. To know the truth and make it known, and to do and to suffer the will of the Lord Jesus, were thenceforth the grand objects of his life. His clear comprehension of the claims of the Gospel,—of the deep and entire depravity of the human heart, of man's utterly lost condition, and the high and holy demands of the divine law, found in his reflecting, penetrating intellect and feeling soul a most impressible soil; so much so, that he was long overawed from cherishing the hope of personal piety, while he could not refrain from defend-

ing and proclaiming the truth, which he did on all occasions in his own peculiar way, with great lucidness and power.

The bold and open stand which Deacon Isaac took, at that period, on the side of evangelical truth and the interests of our mission work, compromised his relations, more or less, with the other members of the patriarchal family, and that portion of his people who still chose darkness rather than light, because their deeds were evil. He exerted all his powerful influence to the utmost to prevent an open rupture, and for some time with encouraging success; but matters at length reached the last point of endurance, when, clearly seeing that he or the interests of Christ's cause must suffer, he hesitated not to separate himself from his persecuting brothers, choosing, like Moses, whom in the meekness of wisdom he much resembled, "rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season." He might have apprehended that the tide of popular feeling would turn strongly against him, and set wholly in favour of the Patriarch and his other brothers. But the profound impression of his solid integrity and earnest desire to benefit his people had too deeply pervaded the masses of the Nestorians of this province to be easily shaken. They still gave him their almost unbounded confidence. He never assumed any airs of rank, title, or authority. His whole bearing was as gentle and lowly as that of a little child. The lion warrior had become a lamb. Yet there was the dignity and the power of goodness and true greatness which must always exert their sway, and, as with magnetic force, he drew all hearts to him—of the evil as well as the good.

Thus foiled in their designs to arrest the progress of the Gospel in Persia, the brothers of Deacon Isaac at length retired to their native mountains; as soon, indeed, as the subjection of the Koords by the Turks, and the occupation of those wild regions by garrisons of the latter, rendered it safe for them to go back to their mountain home. Deacon Isaac's bearing toward them was ever that of gentleness and kindness. He longed, if possible, to win them to the truth; and, however much they felt annoyed and rebuked by the light of his holy example and godly conversation, they could never cease to esteem him and acknowledge his superior excellence.

Left in Oroomiah as the acknowledged head of the Nestorians in Persia in the absence of his brother the Patriarch, his life here for the last fifteen years has been one of most indefatigable exertion to shield his poor people from Mohammedan oppression in their civil thralldom, and lead them to the freedom of Christ Jesus, and thus to deliver them from the more galling bondage of their sins. He soon acquired a good knowledge of the languages of Persia, which were foreign to him as a native of Koordistan; and most effectively has he used them, as well as all the power of his great influence, to succour the Nestorians from their grinding oppression. He commanded great respect among all

classes in this country—Mohammedans as well as Christians—by that mysterious power of goodness which no other power can equal, *going about, like his divine Master, doing good.* His self-abnegation was well illustrated a few months ago, when, all other efforts having failed to rescue a poor Nestorian girl who was stolen from her bed by Mohammedan ruffians, as a last resort he mounted a horse at midnight and flew to Tabreez, a journey of 150 miles, to lay the case before the British Consul and the superior authorities in that city.

While Deacon Isaac exerted himself constantly and most strenuously for the civil relief of his people in a land of such abuses and outrages that the task is as discouraging as it is often unavailing, and acted the part of a standing peacemaker and common centre of harmony for all the various discordant elements among his own people, he also preached the Gospel ably and faithfully, as he had ample opportunities to do. As he was their Moses for earthly counsel and guidance, so was he also their Aaron to point them to the Lamb of God, the great and only atoning sacrifice that taketh away the sins of the world. As a preacher he was quite unique, but very solemn and impressive. In the entire absence of rhetorical art, with a moderate compass of voice, and hardly the motion of a limb, he still kept his audiences hushed in deep silence, and with riveted attention hanging spell-bound upon his lips, with an eager and untiring interest which they manifested in listening to no one else. His subjects were practical. His manner was very solemn. His treatment of subjects was natural, simple, and lucid; and his discourses were always short, closing usually with seeming abruptness, at the culminating point of interest, without any array of *last words*. He always left a deep impression on his hearers.

We had long beheld this good man rising here like the stately palm, striking its roots downward into the hearts of the people, lifting its stately trunk aloft, and sending its branches abroad—his poor suffering people flocking to the grateful shade for refreshment and succour. We, too, had long rejoiced in the goodly sight and grateful shade, and fondly hoped that that stately palm would stand yet for a long period to cheer and succour another generation, when lo, it is suddenly fallen to the ground, in the full strength of a vigorous manhood. All his fine powers of body and mind being in healthy play, we had anticipated for him yet many years of effective labour, when he was cut down at our side as in a moment! Yet *not fallen*: the beautiful palm was rather taken up and transplanted when as yet not a leaf had withered or faded, to bloom in a purer atmosphere and on more congenial soil. He died at the age of fifty, of typhoid fever (a disease very common and very fatal in these regions) after an illness of ten days. A beloved daughter, ten years old, had died of the same disease a few weeks before; and his very sore grief for her removal doubtless unmanned him, and ren-

dered his system an easy prey to that fearful malady. His parental feelings were as a great deep, the fountains of which were quite broken up by that heavy bereavement. "I shall never forget her last accents," he said to the writer of these lines, "as long as I live;" little anticipating then, we may presume, that two short weeks would bring him to an eternal reunion with the dear child whom he so tenderly loved, and over whose death he so bitterly mourned. He was the father of twelve children, only five of whom survive him.

The grief occasioned by Deacon Isaac's death was most profound and universal among his people. All felt, and most deeply, that the crown of the Nestorians was taken from their head, and that their own situation is that of virtual orphans. A vast concourse, assembled at his funeral, attended in our large mission-chapel, which was draped in mourning. It was the writer's privilege to conduct the funeral services, and most heartily could I commend to the weeping assembly the text from which I preached in the same place on the Sabbath but one before—the last sermon to which Deacon Isaac ever listened (he himself preaching his last sermon there on the afternoon of that day)—as having a vivid and beautiful illustration in his character. The following are the verses of Scripture: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." However reluctant that great and good, yet most modest, man would have been to apply the injunction in the last verse, to follow his example, I could most heartily do it in the name of the departed one, who being dead yet speaketh.

Deacon Isaac's sickness was so short and severe as not to allow him to say much during that period. But we needed not the testimony of a deathbed in his case. He had long borne the testimony of a holy and devoted life. He now had the comfort and support of Christ's presence in his last hours. During that time he was more than once interrogated whether Jesus was near him, to which, unable to articulate, he responded by pointing with his fingers upward. Near the closing scene, when a member of our mission was rubbing his feet, then fast becoming cold, with a strong effort he uttered, in a faltering way, "Sir, do not take so much trouble;" evincing to the last the exquisite delicacy and reluctance to task others which were ever so conspicuous in his life. These were his last audible words.

We and his people might well be overwhelmed with the greatness of our loss did we not know that God doeth all things well; that He never mistakes nor commits waste in his holy and wise dispensations, nor, least of all, in calling his eminent ser-

wants home to their rest and reward. In the midst of our grief we would not overlook the great blessing of having had so bright a light raised up here, and continued so long; nor would we undervalue

the inestimable legacy of his precious memory, which will be most sacredly cherished by the Nestorians from generation to generation.

OROMIAH, Oct. 1864.

FEMALE EDUCATION IN THE EAST.

THE pages of CHRISTIAN WORK have hitherto been chiefly devoted to chronicling the labours of those men of God who have spent and been spent in the service of their Master, either feeding the flock at home or going forth to "teach all nations." We now ask permission to give an account of the work of some women, whose privilege it is to labour with them in the Gospel, striving to take a part, however humble, in the building of that Living Temple of which "our daughters may be corner-stones."

The Society for Promoting Female Education in the East was formed by a few ladies in the year 1834, for the purpose of conveying the glad tidings of salvation to the females of eastern lands who are inaccessible to the teaching of male missionaries, and who, therefore, require the agency of their own sex for their evangelisation, as well as for their education. To carry out this object, the Committee train and send out European teachers who carry the word which "giveth light" to the high-born ladies secluded within the walls of the harem and the zenana; they gather into Bible and sewing classes, wherever practicable, the women of the lower ranks; they organise, conduct, or assist in orphanages, boarding, day, infant, and ragged schools; and superintend the training of native teachers. The Committee also render help in various ways to female schools, already established in connection with other Protestant Missionary Societies.

One hundred and fifteen qualified teachers have been sent out by the Society, and two hundred and twenty-seven young native school mistresses, trained by them, are now in active employment. Two hundred and sixty-nine schools are in correspondence with the Society, containing, according to the latest accounts, above ten thousand scholars, including some of all ages, from that of the lisping babe to that of the aged grandmother.

The philanthropist will rejoice to find amongst them, many rescued from slavery; others saved from the revolting human sacrifices of Orissa; and others again, from intended murder by their own parents, who had thrown them out for destruction. The ethnologist may be informed that these pupils display every shade of colour, from the swarthy African to the fair Syrian; and present types of the Caucasian, Mongolian, Ethiopian, and Malay races, besides Eurasians and Creoles; and the philologist will be interested in hearing that instruction is given to the children in thirty-nine languages, while the dialects spoken amongst themselves amount to more than treble that number.

To the heart of the Christian, however, the interest attaching to these pupils will be yet more deep and solemn, when he hears that they represent many of the false and corrupted systems of religion; there are Buddhists, Mohammedans, Hindoos, and Papists; fetish and devil worshippers; members of Coptic, Greek, and Armenian churches; the daughters of Isaac and of Ishmael; Druses; and many children of native converts.

The sphere of labour included in the Society's operations extends from the Mediterranean eastward to China, and includes the Malayan peninsula and archipelago, Burmah, India, Ceylon, Mauritius, Africa, and the Levant.

China was the country to which the attention of the Committee was first directed, but it is only now beginning to open fully for the labours of its teachers. Sixteen schools are all that the Committee can count in correspondence with them in that vast empire; and 3000 miles intervene between the most northern and the most southern of them.

At the time of the formation of the Society, in 1834, the Committee anxiously inquired of those missionary friends to whom they addressed themselves, whether any openings then existed for introducing education among the higher classes of native women; and the agents they sent out were instructed to communicate with them on the subject. The result of their investigation was a full conviction that the time had then not arrived for entering upon "zenana work," and the Committee had to wait and watch for the fitting opportunity.

A missionary's wife wrote from Bengal, in 1835:—"Access may, in due time, be obtained to the higher or more respectable females; our present efforts are all among the very dregs." One of the Society's own teachers wrote in the same year:—"At present all attempts to get admittance to native females among the higher classes appear utterly useless." At the same time a missionary's wife wrote from Upper India:—"I intreat you to abound in prayers on our behalf, that a way may be opened for us among the women of respectability;" and another wrote from the Bombay Presidency: "As yet there exists not among any classes whatever the slightest desire for female education."

Still, even in this thick darkness, faint gleams of light appeared from time to time. In 1837, four Baboos (native gentlemen) in Calcutta employed a young girl, who had been under the instruction of one of the Society's agents, to teach their wives to read Bengali; and in Tinnevely also, some effort of

the kind was made. In 1836, however, the Committee began their own direct work amongst Oriental ladies of the upper classes, by sending a lady to Egypt for this express purpose; she obtained access to the harem of the Pasha, and was engaged by him to educate the ladies of his family. In 1842 they entered, in a similar manner, upon zenana teaching in India, and for three years their agent carried on that work in Bombay; but there the natives were alarmed at the Christian element, the Committee met with disappointment, and again they had to wait and watch for the opening of the prison-doors. Native gentlemen, who visited England, communicated with the Committee from time to time, and various efforts were made, with different results. Mrs. Sale, and subsequently Mrs. Mullens, must unquestionably be considered the pioneers in regular zenana teaching, and the Committee rejoiced to help them on in their important work. After these ladies had thus made a beginning, each successive year facts were brought to the knowledge of the Committee which proved that a desire for female education was spreading amongst the natives of the upper classes themselves.

Now the Committee rejoice over fifty-two zenanas being open to their own correspondents in Calcutta alone, in which upwards of 300 ladies are at this time receiving Christian instruction from them.

Courtesy to the native gentlemen, who thus admit the English ladies into their houses, prevents the Committee from printing many of the details of this work which is now carried on by their correspondents in Bengal, the Punjab, and South India. This necessarily places the Society under much disadvantage; but the Committee must record their gratitude to Him who is now opening the hitherto locked doors of the zenana, and granting their friends such ready access to their Hindoo sisters.

Eleven years ago, there were, in Upper India, no means of education for young ladies born in the country, and whose parents were able to pay for their instruction, but those afforded by the Romish convent schools situated in the healthy climate of the Himalayas. Several friends of the Society, chaplains, missionaries, and officers, urged upon the Committee the necessity of "putting forth their whole energy in counteracting the deadliness of the effects of Romanism upon the summits of those mountain peaks." This led to the establishment by the Society of the Protestant girls' school at Landour, on the Himalayas, in 1854. The school has been self-supporting for some years, and in consequence of the success which has attended it, the Calcutta Diocesan Board of Education have resolved, after friendly correspondence with this Committee (to whom they have applied to select their teachers), to establish a similar school at another station on the hills.

Many of the schools in other parts of the East possess features of interest peculiar to themselves. Gladly would we give many details respecting the Diocesan Native Female Training School at Hong

Kong, the Chinese girls' school, Singapore, visited by Admiral Sir James Hope, who has borne strong testimony to its value and efficiency, and its proposed little offshoot, the Chinese Ragged-school; the Lady Grey Memorial School, Mauritius, so favourably mentioned by the bishop of that diocese in his recent work; the well-attended schools at Cape Town, held in a building which was formerly a theatre, and in which the teacher carries on his own duties on the stage; the Anna Braithwaite Orphan Asylum, Sierra Leone; the Training-school on the Lebanon, with its little practising day-school, with several Druse children; and the girls' school at Nazareth. But we must pause. Yet, in giving this rapid survey of the Society's work, we fear that it will be incomplete without a brief reference to a few of the schools which are in correspondence with the Committee, and receive help as the funds permit, either by grants of money, of school materials, or of boxes of work for sale. Amongst those who have recently been thus aided we may mention the Colombo School for the Daughters of Native Gentlemen, established by Mr. Clayton; the training-school and three day-schools superintended by Mr. McArthur in the north of Ceylon, in a district which contains thirty-five heathen schools and fifty heathen temples; the Kaffir schools in the diocese of Graham's Town; and the Cairo Ragged-school. When we state that in India alone there are 135 schools in correspondence with the Society, the impossibility of mentioning them all here by name will be evident.

The training of native teachers forms another important branch of the Society's operations, and is carried on by every agent the Committee have sent out.

The Widows' Training-class at Kushnagar, conducted by Mr. Blumhardt, has proved a satisfactory experiment, and funds only are wanting to enable similar classes to be established at other stations.

The Society for "Promoting Female Education in the East" was the first to appeal to English Christians on behalf of Eastern females; but since its formation other societies with the same object have arisen in Great Britain and on the Continent. Some have taken one part of the field, some another; others restrict themselves to one denomination of Christian missions, each has its own slight variation from this Society's work. But to each of these younger sisters we would bid a God-speed. The field is wide, the need is great; there is work enough and room enough for all.

The income of the Society for the year 1863 amounted only to 4271*l*. This sum is far short of the requirements of the work, which may be attributed to the difficulty necessarily experienced by a society of ladies in making their wants and their wishes publicly known; and it may be added that the labour of education, under any circumstances, presents little of the excitement which even Christians of the present day seem to demand before

they will give of their abundance for the cause of their Master. Yet the Committee have much to encourage them to go on, and to adopt as their

motto the words of the Psalmist, "The Lord HATH BEEN mindful of us; He WILL bless us.

R. A. W.

THE BRAHMIN REFORMERS IN BENGAL.

BY JOSEPH MULLENS, D.D.

(Continued from page 485.)

THE disciples of this school occupy a position which has two important aspects. Negatively they look backward upon the idolatry of later Hinduism, and in theory cut themselves off from it, though in a measure they cling to the earliest forms of the faith of their fathers, as exhibited in the purest hymns and treatises of the Vedas. Unhappily their rejection of idolatry, even on this negative side of their position, has been anything but firm—at one time they even defended it as a help to the faith of the vulgar. Hinduism is not merely a religious belief; it is a strict system of social rules. Caste-bonds, social penalties, and faith in the gods are all bound up together. The followers of Brahminism, however ready to give up the gods, have never shown themselves willing to be martyrs to their convictions by submitting to the social punishment consequent on breaking caste. Herein their creed and their practice have been inconsistent, and the contradiction between them has done them much harm. Recently they have been somewhat more bold against both elements of the Hindu system. As they grow more numerous their liability to penalty becomes diminished.

Positively, and on the other side, they are firm in rejecting all special revelation; a book-revelation, a record of truth specially made by God to the minds of some highly-favoured men for the benefit of all, they declare to be impossible, and this epithet they fling about their publications in a most reckless manner. For all religious truth therefore they fall back entirely on the works of nature, including as of higher value than all other teaching, the intuitions of men's own minds. The doctrines thus deduced form with them a simple system according to which God is a loving Father, and men are his children; to secure happiness men must avoid all sin and subdue the passions to which they are enslaved. They must fulfil all human duty, and especially devote themselves to works of benevolence among the ignorant and poor. For the wrong they do they will suffer punishment; but their suffering will be remedial and will purify the soul from all its errors. Meditation and prayer are to be employed for the same end; and to assist their followers in this duty a little book of prayers has been published, which is extensively used.

In illustration of these general principles it may be well to give a few extracts from their recent writings. Their most important directory is a little manual called "Brahma Dharma," or Religion of the Worshippers of the Supreme. It is a little book,

published both in Sanskrit and Bengali, divided into two parts, which treat respectively of the attributes of the Supreme, and of human duties. It is prefaced by a statement of "principles" and a brief liturgy, and is closed by an appendix, consisting of the covenant entered into when any one joins the society, and by a few prayers. The following is

THE BRAHMINIST'S COVENANT.

"Having full faith in this religion, I adopt the religion of the worshippers of Brahma.

"1. I will live devoted to the worship of that one supreme Brahma, who is the Creator, Preserver, and Destroyer (of the universe); the giver of present and eternal good; all-wise, all-pervading, full of joy, the good, and without form. I will worship him with love, and by doing things that will give him pleasure.

"2. I will worship no created thing as the supreme God.

"3. Unless disabled by sickness or calamity, I will every day, in faith and love, fix my thoughts in contemplation on the Supreme.

"4. I will live earnest in the practice of good deeds.

"5. I will endeavour to live free from evil deeds.

"6. If, overcome by temptation, I perchance do anything evil, I will surely desire to be freed from it and be careful (for the future).

"7. Every year, and in all my worldly prosperity, I will offer gifts to the Brahmo Somaj.

"O! God! grant unto me strength that I may entirely observe this excellent religion."

The following is a specimen of the lofty claims urged for the excellence and universality of this Hindu form of the deistic system:—

"Here then is the object of our search. Here then is the religion that has come down to us direct from God, and exists from the beginning of the world in numerous forms given according to the whims of men. This form, divested of all peculiar tenets, requires a name to distinguish it from all others, and we have happily a very judicious name given—Brahminism. The sum and substance, the pith and marrow of Brahminism is a collection of all those principles and precepts which every religion is found to possess. Hence it is that Brahminism is a universal religion; its tenets are followed by all indiscriminately—by the Mohammedans, the Christians, the Hindoos of our time, as well as by the Jews, the Egyptians, the Chinese, the Romans, or

any other nation of antiquity. Hence it is that that religion which we call Brahminism is intended by our Heavenly Father to be the religion of the world. Hence it is that Brahminism is from the beginning of the world, is universal, and is sufficient. Hence it is that Brahminism is the vital part of every religion under the sun. Christianity, Mahomedanism, Hindooism, or any religion whatever, can be proved to be Brahminism alloyed with some particular opinions and tenets, the chief source of religious disagreement. No religionist can safely attack Brahminism; it is wounding one's own legs. Hence it is that we hardly hear of any sound and judicious argument against Brahminism from men whom we know to be wise and sincere."

Here is a passage from a practical tract, describing the different *duties* enjoined by natural religion:—

"Be prayerful. Without prayer religion is hypocrisy, and man a beast. A Brahmo without prayer is but a name. Thank God and be content with what you have. Enjoy the world, but with thanks to God. A heart without thanksgiving is made of stone. Adore Him whose works the Pagans adore. Be grateful to Him for what you have. Murmur not against the Lord, but live contented as long as you live. You must pray Him, not that He should make you a sovereign, not that you should have the riches of Cæsar, the might of Alexander, and the beauty of Edward; but that your heart be fortified against vice; that it should be his beloved seat; that it be ennobled with his presence; that you may master your passions; that you may be strengthened in the cause of truth, and that you may stand aghast against every temptation of this treacherous world, against every persuasion of evils and against every persecution of the enemies of Truth. The servant of God has the best master in the world. He is the richest man who has God for his friend.

"Take every man for your brother and every woman for your sister. The world is a house; all men are brothers and God the common Father. You must stretch your right hand to every brother in need. You must wipe the tears from the widow's eyes. You must be all sympathy. You must feel aggrieved at others' grief, delighted at others' delight, blest at others' blessing. You must support the poor and dry the orphan's tear. You must cultivate friendship with all; at least be strangers to each other, but never enemies. If your enemy be ever weighed down with distress, light him of the burden, and he, out of the pushing of his own heart, will be your best friend. He who forsakes his needy brother is forsaken by God. Expect what you do. If you do evils, expect evils. If you do good, expect good in return. Be always in peace. Who does no ill has nothing to fear. Where peace is there must God be. If you like a good revenge then leave it with God."

The following is an earnest rhapsody from quite another pen on the privileges belonging to the

true worshippers. It is taken from a tract entitled "Man, the Son of God:"—

"Happy among us is he who, in this hall, feels the presence of his Great loving Father. This knowledge is the entrance to real life, this is an important step, a vital step, a step unto salvation. Get it and rivet it to your soul. It is all-important, and therefore I do lay so much stress on it, though I am convinced that my repeatedly mentioning it will not add a whit to its importance, for it is all-important. You are the sons of God, know ye your Great Father. This knowledge, as it enters the soul, warms it by the renovation of the spirit. At first it is something soul-bewildering, this knowledge charms the soul by its sublimity unspeakable. The soul drinks, and with one draught is its thirst quenched, and not only quenched but it is over-filled. The soul can contain no more. This is knowledge of the infinite and the eternal; the soul knows and shrinks back. It is dignified beyond measure, but it humbles itself. Pride, vanity, fly like winds from their abode. The soul is enlarged, but the self becomes short—nay, it is lost; the soul rises above personality. Knowledge that thus breaks in upon us like lightning bears the stamp of its heavenly origin, and afterwards assumes through the operation of the mental powers, the discursive, the cognitive, shapes multiform, grand, beautiful, tender. It engenders hope, joy and peace. God, thus revealing Himself to us, manifests Himself in His attributes, in those attributes which the human soul can know. This is not what some have supposed a fiction of imagination. In this transcendental mood of the mind the imagination lags behind, being earthly in its nature. The spirit knows God to be infinite, *knowable*, but not *comprehensible*. The *divine spirit* in man knows God as *spirit*, *spirit* ever active, of infinite activity, ruling the universe, the universe incomprehensible to the imagination of man, and the minutest atom, whose existence the human imagination can have no idea of. God appears to us as the overruling Providence, full of energy, perfect energy. O awful thought! He is working in us and without us. He appears to us as the living God, power infinite, energy infinite. He is life itself; He is the life of life; from Him flows all life. 'Who would have lived, who would have moved, had God, the joy and the eternal, not been in this firmament; He giveth joy and life.' The soul in its heavenly flight sees God as happy in Himself, perfect happiness. The soul knows this and is happy. God is known to us as love—love perfect. He is our loving Father, from Him is all love; He is the fountain of love. Ye sons of God! what fear ye; infinite Love looks on you.

In the following passage one of the ablest lecturers of the society describes their views of a FUTURE STATE, and the source whence the knowledge of it is derived. The terms in which he speaks of the Christian teachers in the country are courteous, though it is to be feared that he does not quite correctly describe their arguments:—

"Our reverend friends lay great stress on the point that it was the Bible that brought life and immortality to light. If that be the case, why is the belief in a future existence and the distribution of future rewards and punishments so prevalent among almost all non-Christian nations? Why are there such beautiful descriptions of the destination of the human soul found in their religious Scriptures? This leads us to believe that the immortality of the human soul is as much an intuitive belief as our convictions of the distinctness of the principle within us which we call 'I,' from the body, and of its immeasurable superiority to the latter. This belief in future existence afterwards gains ample corroboration from the moral attributes of God which require a just distribution of rewards and punishments not witnessed in this life. Now, believing in an intuitive truth is one thing, and giving a demonstration of it to others, another. People may often fail in the latter, though they cannot ignore the belief, as was the case with the Grecian philosopher, Plato.

"Logical demonstrations of the immortality of the soul given in modern times are more satisfactory than those given in ancient times, because the science of theology improves with time just as other sciences, while the primary intuitions upon which the science of theology is based are the same in all ages and countries.

"Some of our reverend friends account for the noble and beautiful sentiments met with in the so-called heathen writers about God, immortality of the soul and the moral duties of man, by the theory that they are derived from a primeval revelation. Now this theory rests only on the authority of the Bible. As the lectures of our reverend friends against Brahminism are intended to edify the educated natives, most of whom do not believe in any revelation at all, to hazard an assertion on the authority of the Bible is as absurd as for an orthodox Hindoo to attempt to convince a Christian of the correctness of his opinions by citing in corroboration of them the authority of the Bhagavat Poorana or Choitanya Choritamrita.

"Our Christian friends maintain that the Gospel has revealed the true plan of redemption for our sins. It will be going beyond my limits if I discuss the question how far the opinions entertained by modern Christians on the subject agree with the Christianity of Christ or even apostolical Christianity, but suffice it to say that those entertained on it by those whom our Christian friends call heathens (I beg to be pardoned by them for stating the simple truth), are superior to their own."

The following extract is taken from one of the most important lectures delivered in the Somaj in recent years. It was called forth by a Christian lecture by the Rev. Lal Behari Dey of the Free Church Mission, in which some of the weak points of the system were rather mercilessly exposed. The lecturer, Babu Kesub Chunder Sen, the chief mi-

nister of the Society, seems to have been thoroughly roused, and found an audience equally excited and ready to applaud all that he could say in defence of their faith. He thus defends them from the charge of having changed their doctrines:—

"That changes have taken place in the Brahmo Somaj is a matter that nobody gainsays; but it is astonishing how the lecturer glides on from the fact, that changes have taken place in the Somaj to the exposition of the case of a man who changes his opinion periodically without any religious principle! (Hear, hear.) The question is not whether any change did take place, but what was the spirit in which the change was undergone. Now, that is the question which I should very much like the enemies of the Somaj to answer. Did the Somaj ever change its theological opinion for any motive of party or interest, for mere fashion's sake? Can it be said that the changes that have taken place did not take place conscientiously and as the workings of conscience alone? (Deafening applause.) Gentlemen, I admit the charge of change, but I scout the charge of fluctuations. I believe, and shall prove presently, that the Somaj has changed its opinion 'conscientiously,' and deserves credit for 'honesty and sincerity.'

"The Vedic doctrines, which were believed at one time, remained only so long as they were considered conformable to reason; the moment it was discovered that some of them were erroneous and fallacious, then rose up the Somaj, and, with conscience as its guide, flung away what was erroneous and fallacious, and retained what it conscientiously believed to be true. This is progress, gentlemen, and not fluctuation. (Hear, hear.) Do the changes, I ask, that have taken place in the Brahmo Somaj resemble the constant and ceaseless fluctuations of the boisterous sea, the alternating ebb and flow of the tide, or the onward march of progress? (Hear, hear.) If it can be proved that the Brahmo Somaj, like a ship on the ocean, without rudder or compass, has been incessantly tossed up and down the waves of controversy and carried to and fro by the breeze of opinion: if it can be proved, I say, that the Brahmo Somaj, after professing certain opinions, changed them, adopting others quite the contrary, then abjured them and went back to the opinions it first held, then threw off these a second time and betook itself to others more erroneous: if it can be proved that the movements of the Somaj were like the reelings of a drunkard or the eccentricities of an idiot: if, indeed, this could be proved, then certainly I would admit, in reference to the creed of the Brahmo Somaj, it is 'a congeries of loose and ever-shifting opinions,' which 'cannot exert any the least influence upon our conduct.' (Deafening applause.) But, gentlemen, is every step towards truth to be stigmatised with the term 'fluctuation?' Is the advance of progress to be styled the opinions 'of every varying hour?' The career of the Brahmo Somaj has been one of progress, not of progress and retrogression, but steady, onward progress—a career

of conscientious conviction and belief in spite of all inducements to conservatism. (Hear, hear.) Doubtless, it is very hard to repudiate long standing usages; associations of old institutions, however ridiculous or obnoxious, are oftentimes irresistible; old laws, old customs, and privileges stick to us with unflinching tenacity; yet, by the grace of God, the Brahmo Somaj, as soon as it arrived at the conviction that a particular opinion was not right, immediately abjured it; that very moment the opinion was drowned with the cry, 'Away with it, away with it.' (Deafening applause.)

Many other passages of great value could be quoted, exhibiting their views of their own position, their rejection of atheism, the effect of their doctrine on their lives, and the like, but we will give only one more on the important question of the *Way of Salvation*. The Christian doctrine that the justice of God in his public government, and his attribute of mercy, have both to be considered in this matter, has often been urged upon the Brahmists, and they have now got rid of the difficulty by accepting the punishment of their sins as necessary, but as remedial. Such theories usually uphold mercy at the expense of justice; most strangely their theory allows justice to take its course, and all but sets mercy aside. What a dreary hopeless creed! So varied and so mutually contradictory are the efforts of men to find a substitute for the Christian atonement. "He is the propitiation for sin," "The Lord hath laid on him the iniquity of us all." The lecturer says:—

"Repentance will save the sinner," says Brahmism. Save him from what? Not from the punishment due to sins already committed, for Divine justice is immutable and its decrees irreversible, but save him from sin. You may fabricate a convenient theory of atonement, and do what you like; bathe in the Hooghly, offer sacrifices, go through baptismal ceremonies, visit a hundred holy cities, nothing will save you from the punishment you deserve. The moment you have sinned, justice will rise up and say, 'Sinner, thou hast sinned and must be adequately punished.' Overburdened with iniquity, his conscience upbraiding him, such a sinner repents sincerely for ages, if need be, till he is liberated from the bondage of sin. Here you see justice and mercy acting in unison. The Lord is Father and Judge both. When the Judge has passed the sentence of punishment, the merciful Father appears before the sinner, and says: 'Suffer the pangs of remorse to the utmost measure for the sin thou hast committed,—repent earnestly,—repent day and night, and thou shalt be delivered from sin.' This is the sum total of the true theory of atonement. A Brahmo is thus taught to believe that the Judge who punishes him for his sins is also his Father, and he drinks the cup of retribution though bitter, knowing that it cometh from the Father and containeth not poison but the medicine that healeth. (Hear, hear.) In God's moral government, justice makes punishment

necessarily and inevitably follow the commission of sin; mercy makes that punishment remedial, and inflicts it on the sinner for the sake of amendment. Thus, Brahmism not only reveals God to me in the inmost depths of my heart, but assures me that He whom I worship is my Father, and Mother, and Saviour; that He who gives us food and raiment will open the gates of salvation to all who sincerely repent for their sins, humbly pray to Him and conscientiously discharge their duties to Him. When we behold Him in the moral nature, we apprehend not only His Infinite Holiness but His Infinite Goodness, and His moral law appears to us as a law of righteousness as well as goodness. We are thus intuitively taught to worship Him with reverence and love, to obey His moral law consistently and rigidly, and to place thorough reliance on Him. To Him alone we look up for all spiritual blessings. He saveth those who hunger and thirst after salvation."

THE WEAKNESS OF BRAHMSM.

With all its opportunities what has Brahmism won? Those opportunities have been and still are splendid in the extreme. It is a native system, possessing in a large measure native Hindu aspects, sustained and inculcated by native leaders. Around it agencies are at work which are cutting away from the new generation all the trammels of faith by which their fathers were so firmly held. It has been already shown that it were easy to find 20,000 men in and around Calcutta whose education must lead them to sympathise with the doctrines of the Brahmist system. Why does not that system draw them? It has power, and shows power; why does it not conquer hearts so prepared? The fact is, that with all its power, Brahmism is inherently deficient. Though a great advance on Hinduism, it is too much mixed up with Hinduism to attract the men who daily feel Hinduism a burden. Its doctrine is not deep: it is confessedly human in its origin: its bonds of union are few and feeble: it lacks special motives to faith, and conscientious fulfilment of divinely appointed duty. From the first its leaders and members compromised themselves greatly with the idolatrous elements in Hindu social life, and especially with caste. What is the good of becoming Brahmists, say thinking men, when you maintain caste with all its unrighteous distinctions, as well as the idolaters? With reason therefore do the Brahmist leaders complain that their members lack moral earnestness. With reason does their president complain that the greater part of their society consists of young men, and that all their followers, as they enter middle life, cease to attend their meetings. Hundreds of those who wish to give up error join it, hoping to find satisfying truth. Thousands more, not seeing that truth, never join them at all. We have already pointed to the significant fact that an immense proportion of the students of missionary institutions and schools, who still nominally remain Hindus,

never join the Brahmo Somaj. A few have joined them but only a few. These students have been placed, by their constant study of the Bible, far beyond that point of knowledge and feeling which the Brahmins have attained.

EFFORTS IN MADRAS AND BOMBAY.

Nevertheless, the Brahmins are a growing body. They are now dealing in a bolder manner with idolatry and caste, especially among themselves, than they have ever done before.

An interesting event, which illustrates this progress, occurred in the history of the Somaj only during the present year. The members have often spoken of their wish that every Hindu between the Himalaya and Cape Comorin should hold their faith and belong to their society. Recently they have looked somewhat abroad; and as their numbers and their branch meetings have extended to other towns in Bengal and Upper India, they have entered upon efforts to draw as many disciples as they can, and make their opinions spread. Thus it arose that in the beginning of the present year they deputed their chief minister to visit the towns of Madras and Bombay, and to confer with the educated classes there on the establishment of religious societies like their own. Babu Kesub Chunder Sen fulfilled the duty with zest and zeal, and published an amusing journal of his visit in the paper which he edits, the *Indian Mirror*. He seems to have taken kindly to the sea, and to have enjoyed the society of his fellow-passengers, on that best of all our Indian steamers, the *Nubia*. He notes with an observant eye the numerous differences in appearance, dress and manners, between the people of South India and those of Bengal; and shows that on certain points the former are best off. On the whole, he considered Madras inferior to Bengal in wealth and intelligence. In social reforms it is very backward; the people shudder at the word *change*; they cannot reconcile innovations with their cherished convictions; caste rules them with an iron sceptre; and few dare to defy its authority; a recent attempt to promote the marriage of widows was nipped in the bud. He was received by several Madras gentlemen with great kindness and courtesy; joined in a meeting of the Social Improvement Society, and paid visits to those who, professing to hold opinions in advance of the views now prevalent in the bigoted part of the community, might be expected to help forward his plans. At their invitation he delivered a lecture in the well-known hall of the Patchiappah School, and gathered around him a numerous audience. He took for his subject, "The duties and responsibilities of the educated natives of Madras." There were responsibilities (he said) upon every educated man, in this, the transition age of Hindu history, and they were bound to meet these responsibilities by the allegiance they owed to God, to their consciences, and to their country; and with great eloquence and earnestness he proceeded (in excellent English) to

describe and enforce the duties which such a crisis involves. As may well be imagined, the lecture produced quite a sensation amongst his numerous auditors. Shut up in a small society, that knows little of other parts of India, the native gentlemen of Madras were inclined at first to think little of their visitor. His light form and slender build contrasted with their own more substantial make; he was dressed differently from themselves, and was notably free from the accustomed marks of idolatry. "His head was innocent of the tonsure, and his crown ungraced by the *rudumi*, or lock of hair consecrated to Siva: parts of his dress that are inexpressible, were of English fashion; yet the turban, the inner vest, the long and highly ornamental outer coat, were all unmistakably oriental, the whole being admirably symbolical of conservative liberalism." When, therefore, he "discoursed in English for two hours, fluently, often forcibly, always grammatically, upon education, woman's mission, and social tyranny, sounding out a prose *Excelsior* in the ears of his people," the native mind of Madras was stirred to its depths, and found itself face to face with a breadth of knowledge, freedom of thought, and fearlessness of language to which it has hitherto been a stranger. The prejudices of Madras, so strongly based on the old system of idolatry, as to keep down the spirit rising in the younger men, were openly assailed, not by a missionary, but by a native gentleman, who opposes Christianity; and while the bigoted were appalled, the younger minds in society were encouraged. A few days after, a native Pleader of the High Court followed up the effort by another lecture, in which he defended the views advocated by their friend from Calcutta; and soon, after mutual consultation, several educated gentlemen formed themselves into an association, to co-operate with the reform party in Bengal. Their object they declared to be "the propagation of pure monotheistic worship, and the improvement of social institutions and usages." A covenant was framed enjoining a number of religious, moral, and social duties for the observance of the members; and at once twelve men pledged themselves to abide by its terms. They "will worship the ONE SUPREME GOD and none of the created objects; they will cultivate brotherly love, and discard all sectarian views; they will endeavour to the best of their ability to advance the cause of female education; they will protest against bigamy and polygamy; and they will encourage the re-marriage of Hindu widows." They resolved also that, as in Bengal, they would establish a monthly periodical in Tamil to advocate their views.

Babu Kesub Chunder Sen thus describes his general impression of the state of native society in Bombay. His views are of the highest value. They are unusual; they are not the ideas of a missionary or a Christian, but those of a man who, struggling against caste and idolatry—yet himself affected by both—finds himself in a society where

the bondage is more galling, and is yet submitted to almost without remonstrance. They are the results of keen and attentive observation, expressed in forcible and eloquent English. It is not often that native society in India is so faithfully delineated by one of its own members:—

“Bombay liberality needs no comment. It is verily one of the wonders of the world, and challenges admiration. It puts to shame wealthy Bengal, and ought to rouse our millionnaires to emulate the Bombay people in a true appreciation of their responsibilities to God for the riches He has vouchsafed to them, and a proper and faithful use of his gifts.

“In the matter of female education, Bombay is far ahead of Bengal. The number of girls attending public schools is something wonderful, and the education imparted to them, though elementary and superficial, is creditable so far as it goes, and may form a good basis for higher studies. But, unfortunately, here as in Bengal, their intellectual growth is stunted at an early age by the custom of premature marriages and other evils of native society.

“I must turn my attention to the deficiencies and short-comings of our Western brethren. It is true we in Calcutta have a great deal of show, and glitter, and tawdry outside, pompous nonsense and big talk; but I find the Bombay people have a great deal more.

“The Parsees, though they do not recognise caste, are no less conservative than the Hindoos, and adhere to the policy of compromise. In spite of their enlightened notions, they still wear the *kusti* or *poita* (the sacred thread); use cows' urine for the purification of the heart; stick to the revolting and barbarous custom of exposing dead bodies to be reut into pieces by vultures and wild beasts, instead of burying or burning them, lest by so doing they defile the earth or fire, both of which are held in the Zend as gods; and observe several other domestic and social ceremonies which they know to be absurd and pernicious. Whom do they fear, if not their *Dustoor*s, or high priests? The fear of God casteth out the fear of man. May the Parsees who otherwise justly command our respect, and who have nobly proved to the world what self-reliance and perseverance can achieve, even amid most discouraging circumstances, abjure these prejudices ere long!

“Worldliness or mammon-worship prevails to a fearful extent in Bombay, and hence a sad want of earnest thought, and serious reflection on God and immortality among the educated classes. Wholly devoted to the cares and pursuits of worldly life, they seldom exalt their thoughts and aspirations to the realities of the spiritual world. Their conversations and habits have a tincture of levity. Gravity, meditation, abstract studies are foreign to

them. Thought is a rare commodity. This, I suppose, is the parent-evil; it is this which prevents religious culture and social reforms. They must seriously think of the SOUL, and attend to its precious interests before Bombay can attain to true greatness. That is my idea. The first step towards this should be humble reliance upon God, and Prayer.”

This language is strong, though not too strong for the new generation of whom the writer speaks. Yet he ought surely not to forget that it applies in a great degree to his own friends, the educated men of Bengal. Missionaries have spoken of the latter in similar language for many years. May they not still ask of the young men in Bengal, the Brahmos themselves: Where is ACTION? There is a measure of activity. The press is busy; the preachers and pundits expound and travel; the liberal give. All this we have allowed. But that activity is confined to a few. A few are touched in their deepest religious sympathies, and are earnest in stirring up others. But what is to be said of the many? Motives possess power over the heart in proportion to the ground on which they rest, and the state of the agent whom they sway. If they are themselves great, and touch the conscience deeply, the soul will go through fire rather than give up principle. If they are poor compromise naturally follows. Christianity in Calcutta has again and again proved its power. Young men who have received it into their deepest hearts, have given up all for the Christ they had learned to love. The baptism of a single lad of principle has at times convulsed society, and made the friends of Hinduism tremble. Whence may Brahminism get such power? “Do men gather grapes of thorns, or figs of thistles?” The two hundred educated men, who during the last twenty-five years have embraced Christianity in Calcutta and its neighbourhood, have done infinitely more to break down caste, than the two thousand Brahmins who talk against the system while they compromise themselves with, and maintain it.

Nevertheless the followers of Brahminism are a school which Christian men must regard with deepest interest. “They have a zeal for God, yet not according to knowledge.” “They go about to establish their own righteousness, and have not submitted themselves to the righteousness of God.” But here they are in large numbers; side by side with the little communities of converts; speaking more gently of Christianity than they once did; more willing to hold intercourse with missionaries; and to listen to what missionaries say. In a measure we may say of them, “He that is not against us is on our part.” They are still bound by many fears and many old traditions. Let us pray for them: that they may KNOW THE TRUTH, and that the truth may MAKE THEM FREE.

MEDICAL MISSIONS.

THE Edinburgh Medical Missionary Society, which has existed for twenty-three years, held its annual meeting on the 18th of November; and we believe that our space could not be better occupied on this occasion than by transferring some passages from the Report then read to our own columns.

It begins with a well-deserved tribute to the memory of Professor Miller, whose death has been already referred to in our obituary; it enunciates very concisely, and we think satisfactorily, the Medical Mission principle, and then describes in detail the various departments of work in which the society endeavours to carry that principle into effect.

We shall omit that portion which gives an account of the Dispensary and Training Institution in Cowgate, as our readers have become acquainted with it, to some extent, from a letter by the Rev. J. Fordyce in the number of CHRISTIAN WORK for March, 1862.

In presenting their Annual Report, the Directors desire to feel and acknowledge that the Lord hath been dealing very closely with them and their constituents, in the way both of judgment and of mercy. The past year has been no common one in the history of our Institution. It began to run its course very shortly after the removal of Dr. Coldstream, and we all felt that, viewed with the eye of sense, the cause of Medical Missions had sustained a loss almost irreparable; but meanwhile, the work, endowed with vitality, continued to expand and grow, like the living seed which, planted by human hands, needs only the rain and sunshine of heaven to develop its latent powers into full and vigorous manifestation. Everything, as the months rolled on, was bright and promising, when your Society was visited by another dark event, equally afflictive and staggering with the one already referred to. Your Vice-President, our much-loved friend Professor Miller, whose solemn and eloquent address at your last Annual Meeting, when he came straight from the dying bed of Mr. James Crawford, must be fresh in the memory of all who heard it, was himself taken from us, on the 17th of June,—the oft-repeated lesson being once more sounded in our ears, “Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?” The following extract from the minute-book of the Society endeavours to express, however inadequately, the sentiments of profound sorrow with which the Directors contemplate the bereavement which they and the Society then experienced:—

“For seventeen years our much lamented friend was a member of this Board, and every one knows what an earnest and cordial part he always took in every branch of our proceedings; so that, like that

other friend and brother whose presence we so greatly miss, he may be truly said to have identified himself with the Society. Who can ever forget that early work—his very able and eloquent lecture on Medical Missions, his many felicitous and telling speeches at our annual meetings, his solemn and affectionate, almost paternal, addresses to the young men who attend our monthly meetings for students, or the public appearances, which—often at great personal inconvenience—he made, in various parts of the country, with the view of diffusing information and deepening interest in regard to the principles and doings of the Society? In these and kindred labours he stood pre-eminent among his associates; but he was no less invaluable in the performance of other duties which did not necessarily call forth his rare endowments as a public speaker. At all times as a painstaking member of this Board, and especially as Convener of the ‘Students’ Aid and Dispensary Committee,’ his services were very precious; and it saddens us to think that we shall see his face no more; be no longer cheered and encouraged by his frank and self-reliant bearing; no longer guided and sustained by his quick perception of duty and firm advocacy of what he believed to be right; no longer stimulated to new enterprises or enlarged liberality by his Christian earnestness and strong faith. But, while thus oppressed by the greatness of the common loss, the Directors desire to recognise very specially, in this event, the hand of Him who gives and takes away according to his own good pleasure, and who, when one faithful servant after another is removed to the sanctuary above, has labourers in reserve, who may yet bear for a season the heat and burden of the day.”

Last year, while standing, so to speak, at the grave of Dr. Coldstream, we deemed it a suitable occasion to enunciate, in as few words as possible, the Medical Mission principle, and the objects at which we aim. This year, when another gap has been made in our ranks by the removal of one whom we could so ill spare, it seems desirable to make a similar explanation for the sake of those friends who are as yet imperfectly acquainted with the subject.

The Directors would now give some account of the various departments in which they endeavour to carry out the aim and object of your Society. These may be arranged conveniently under the five following heads:—

- I. MEDICAL MISSION AT MADRAS.
- II. MEDICAL MISSION AT BOMBAY.
- III. MEDICAL MISSIONARY STUDENTS.
- IV. DIFFUSION OF INFORMATION.

1. *Medical Mission at Madras.*—It is hardly needful to remind our friends that Mr. David Pater-

son is sustained at his honourable post by conjoint pecuniary contributions from this Society and the Foreign Mission Scheme of the Free Church of Scotland. In addition to our share of Mr. Paterson's salary, we have, for several years past, provided the means necessary for maintaining a native assistant at the Dispensary. It is confidently expected, however, that, in future, this and other incidental expenses will be met by local efforts. Your Committee, while they desire to stimulate our friends in Madras to fresh exertion on behalf of the Dispensary, are so greatly impressed by the tidings received from time to time respecting the important work carried on by their devoted missionary, that they lately appointed a Special Committee to consider earnestly what ought to be done towards placing the institution once for all in a state of complete and satisfactory equipment. As the result of prayerful consideration, they have drawn up and circulated an appeal, by which it is proposed to realise the sum of 2000*l.* which will enable Mr. Paterson to carry out his long-cherished but long-deferred plan of opening a small hospital in connection with his Dispensary, and of ingrafting upon both an efficient Training Institution for *native* Medical Missionaries. About a year ago this subject of training natives was taken up with great earnestness at Madras, in the expectation of pecuniary aid from this country. Mr. Paterson threw himself heart and soul into the measure, communicated with the various missionary bodies, had a very satisfactory interview with Dr. Gell, the bishop, and was led to anticipate as the result a very cordial and Catholic co-operation in developing the scheme. We were *then* occupied in raising the sum of 1000*l.* for a similar purpose at Bombay, towards which a very liberal friend of Missions had promised conditionally a sum of equal amount, and the effort in favour of Madras was delayed for a season. But the Special Committee already mentioned lately applied to the same "friend" who did so much for Bombay, and he now, with his wonted munificence, offers 500*l.*, provided a similar sum be realised from other sources. There was previously in bank an hospital building fund for Madras amounting to more than 400*l.*, and the Directors believe that were 2000*l.* realised in all, this sum would suffice, as already said, to place the Madras Medical Mission in a satisfactory position. The object of the appeal, therefore, is to raise the sum of 1100*l.*, so as, in the first instance, to entitle the Mission to the 500*l.* so generously promised, and then to complete a second sum of 1000*l.*, towards which more than 400*l.* have been already collected. It is satisfactory to be able to announce that the 500*l.* which will entitle your Committee to claim the like sum, promised conditionally, has been realised within 20*l.*

2. *Medical Mission at Bombay.*—In last year's Report, it was mentioned that the Directors were anxious to enter upon an enterprise which had been often pressed upon their attention by enlightened

and earnest friends of the cause—namely, the opening of Training Institutions in some of the great centres of heathenism abroad, on the same plan as our own dispensary in the Cowgate. At that time, the scheme had just received a great impulse by the promise of 1000*l.* for Calcutta and Bombay, provided the same amount could be raised from other sources within a month for the same purpose. The specified period was gradually lengthened by the generous friend who made the offer, and in the course of the summer it was announced to the Directors, that 192*l.* over and above the 1000*l.* had been collected for the contemplated Training Institution at Bombay. The funds have been realized; your Directors have undertaken the Mission as their own; but hitherto we have been disappointed again and again in securing the services of a man suitable for the position. It was believed by those who took the principal charge of soliciting donations for starting the scheme, that Dr. William Elmslie, who has lately sailed for Cashmere in connection with the Church Missionary Society, would be available for Bombay, and, failing him, that another gentleman of considerable experience and reputation, known to several members of the Board, might be prevailed on to undertake the duties; but neither of these expectations has been realized, and your Directors are unable to say more at present, than that they are using their best diligence to find an eligible agent. It is probable that were the effort now in progress for opening an hospital at Madras crowned with complete success, a great encouragement would be given to desirable men to come forward as candidates for the Institution at Bombay. It may here be mentioned, that our former student, Dr. William Robson, of Calcutta, is doing a great work in that city as a Medical Missionary, chiefly among the scholars of the Free Church College there, their friends and relatives. His hands are so full of true professional and evangelistic work in attending to these educated classes, while such ample provision is made in other ways for the sick and suffering in the native community, that he has advisedly refrained from establishing a Dispensary. Your Directors, therefore, do not contemplate at present, the establishing of a Training Institution at Calcutta similar to those at Madras and Bombay: an illustration, this, of the lesson so often taught in the history of Missions,—that local arrangements and details must be confided by those at home to the judgment and good sense of their missionaries abroad.

3. *Medical Missionary Students.*—Many former Students are now occupying important fields of usefulness in India, China, Syria, and Madagascar; and during the past year, letters and reports of great interest have been received from most of them. Some of these communications appeared in the pages of CHRISTIAN WORK; and it is impossible to peruse them without a strong conviction that substantial benefits are conferred every

month upon thousands of sufferers in these dark places of the earth ; and that great spiritual results may be looked for—possibly very soon—when times of refreshing shall come from the presence of the Lord.

It may be mentioned, in this connection, that the Directors embrace favourable opportunities of testifying the interest taken by the Society in these gentlemen and their work, by small grants in money, medicine, or surgical instruments, towards completing their professional equipment. For example, a supply of medicines, not exceeding the value of ten pounds, was lately voted to Dr. William Gauld at Swatow, an agent of the Chinese Mission ; and the sum of twenty-six pounds, formerly advanced to Mr. Elmslie for his degree in medicine, and due by him to the Society, was remitted, in consideration of the personal esteem entertained for him by the Directors, and the interest taken by them in the Cashmere Mission, to which he has devoted himself under the auspices of the Church Missionary Society.

At present, seven young men are studying medicine in connection with your Society ; and during the year, twenty-two of the general class of students have attended the Dispensary.

4. *Diffusion of Information.*—We have already referred to the short communications which have appeared regularly during the last twelve months in *CHRISTIAN WORK*. It is our purpose to continue these ; and, in addition, to publish separately, once a quarter, a brief report of our proceedings and an *interim* financial statement.

The monthly meetings with students of medicine generally, which have been held for many years, were continued during last winter, and it is intended to resume them. Addresses were delivered by the following friends of the Society :—Mr. William Brown, Rev. David Thorburn, Professor Miller, Rev. J. E. Cumming, Rev. William Arnot, The Master of Polwarth, Mr. Benjamin Bell, Rev. J. Stewart from Africa, and the Rev. W. Will from New Zealand.

The address of Professor Balfour, which consisted of an interesting Memoir of Dr. Coldstream, was afterwards printed at the request of the Directors—one or two friends bearing the expense—and a copy was presented to every Student of Medicine in the Schools of Edinburgh, Glasgow, and Aberdeen. We cannot doubt that in the experience of some at least of these young men it may be truly said, that our departed friend “although dead, yet speaketh.”

Before concluding their Report, your Directors desire to draw special attention to the catholicity

of this Society as regards both its constitution and its object. It embraces within its pale members of all the Evangelical Churches ; its Committee for the examination of candidates is composed of ministers of five different denominations, and its former students are now labouring as the agents of various Missionary Societies. So much for the catholicity of its constitution. And what can be less sectarian than the object at which it aims ? It is this : to make the healing of disease subsidiary to the proclamation of the Gospel,—the Gospel of God's free grace through Jesus Christ, irrespective of all denominational peculiarities. And we cannot help reiterating an opinion expressed in our last Report, that the Medical Missionary Society has brought together many Christian men who, but for its connecting bond, might never have acted in concert ; and still more, has proved a precious instrument in leavening not a few members of the medical profession with new sentiments and tastes in regard to spiritual and divine realities.

In conclusion, we have much to be thankful for in the retrospect of bygone years, and much to encourage and strengthen us for the time to come. Our cause is evidently making progress. It has at last come to be understood and valued by many who formerly paid little attention to its claims ; and the wonder is with not a few, that a principle so manifestly found in the Word of God was so long in being recognised and acted on in the machinery of Missions. Let us be greatly animated by these things, to a new confidence in the goodness of our cause ; not merely cheering one another, as formerly, with the assurance that we are on the winning side, and destined to triumph at last, in company with our Lord and Master, but, strengthened by the experience of past successes, let us bear ourselves as those are wont to do who turn each step and stage of attainment into a fresh starting-point for new and higher aspirations. The seed was sown in faith and patience by beloved brethren now gone to their rest, and we are beginning to reap fields that are already white unto the harvest ; other men laboured, and we are now entering into their labours. May that saying be true of us who remain : “He that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together.”

Subscriptions and donations for the various objects of the Edinburgh Medical Missionary Society will be received in London by Messrs. Fuller, Banbury, Mathieson, and Co., 77, Lombard Street, or by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE past month has been unusually devoid of interest, as regards religious or ecclesiastical affairs. The question of Professor Jowett's salary has been again before the public, and, notwithstanding Dr. Pusey having joined the minority favourable to the appointment of a salary, the proposal to grant it was defeated. Professor Mansell was one of the majority.

Vigorous efforts are making for the increase of the funds of the "Society for the Propagation of the Gospel," which have recently not been in a flourishing condition. The most important of them was held at York. The Archbishop of York presided. The Archbishop of Canterbury, the Bishop of Oxford, and the Bishop of London, were also present. The Archbishop of York having briefly opened the meeting, the Rev. B. E. Metcalfe, the diocesan secretary, read the report, which stated that the number of parishes in the diocese contributing to the Society had decreased by 10, the total number which did so being 262, and these out of 672, the number of parishes in the diocese, showed that the Society received help from little more than one-third of them.—The Archbishop of Canterbury spoke in support of the Society, observing that it undoubtedly was the test of real vitality in a Church to be earnestly and devotedly engaged in spreading that Gospel which the Saviour Himself charged and commanded should be preached to all nations. If there was the true spirit of earnest devotion to the cause in behalf of each individual, that spirit would manifest itself in external exertions. After alluding to the conduct of the Maoris in the late war in New Zealand, and the kindness they had exhibited to the wounded English, he observed, let it not be said that these were not blessed fruits resulting from the preaching of the Gospel. It had taken deep root there as it had elsewhere, and let them thank God and take courage. His Grace moved that the report be adopted and printed. Lord Houghton seconded the motion.—The Bishop of London, who dwelt on the great importance of mission work at home and abroad, moved: "That

this meeting, deeply impressed with the address recently issued by the Archbishops of the United Church of England and Ireland, desire to express their entire sympathy with the subject of their appeal, and their earnest wish to promote the interests and extend the operations of the Society."—Bishop Nixon (late Bishop of Tasmania) seconded the motion, which was supported by the Bishop of Oxford.

The Bishop of Oxford and Dr. Livingstone have paid a visit together to Nottingham, to advocate the cause and urge the claims of the same society. The Bishop made a humorous reference to the sister society (the Church Missionary), which has not been very pleasantly received. "He wished it," he said, "to be distinctly understood that he did not mean a blow to any other society. It was a despicable piece of malevolence, which was exemplified in the saying—

Who praises Lesbia's form and feature,
Must call her sister awkward creature.

But he did not mean to call the Church Missionary Society an 'awkward creature.' No, so long as she possessed sisterly characteristics he welcomed her into the family; but he claimed that this was the elder sister, and entitled to the first chance." Dr. Livingstone described the Africans, 300 miles inland from the coast, where they were beyond the reach of the slave trade, as mild, civil, and hospitable, and as far from savages. He described the slave trade, and its impressions in making the people think Europeans to be cannibals. "They look upon us as cannibals, and we look upon them as savages. If we knew each other better, we should find that we are very much better than we suppose each other to be." This he applied in a way that came, probably, by surprise upon his audience. "This is the case with different bodies of Christians: one body think themselves better than another till they become better acquainted."

The Bishop of Oxford has made the *amende honorable* to Dissenters for a passage in his charge which had been the cause of considerable feeling, as he

was supposed to have classed dissenting places of worship with beer-shops, in enumerating the obstacles with which the clergy had to contend. He says: "No misrepresentation could be more complete—as the Reading Dissenters allowed—than that referred to. In my charge I said that, in answer to the question, 'What have been the hindrances to the success of our ministry?' many of the clergy had returned 'beer-shops,' 'insufficient cottages,' and a hindrance of a widely different nature—viz., the interruption of their efforts by the presence of Dissent. It would be wholly alien to my nature to insult conscientious men who differed from me."

The Archbishop of Canterbury having come into collision, in his recent charge, with the Association for the Abolition of Pew Rents and Appropriations, has been written to on the subject, but has replied, vindicating his former views of the Free Sittings movement. "I am sorry to find that the Council of the National Association for Promoting Freedom of Worship should have viewed with surprise and regret my recent remarks on its principles. If in those remarks I have wronged the association, I am quite ready to repair that wrong, but I must maintain that the very papers sent to me appear to me fully to justify my remarks. The question between us turns entirely upon this point—what is the office of the churchwardens, according to the law of the Church of England, in regard to seating the parishioners? If they are mere bedels to usher all who enter the church doors to any seat that may be vacant, your association is in the right. If, on the contrary, their office be to assign seats to parishioners to be occupied by them from Sunday to Sunday, until some different arrangement shall be made by them, subject to the approval of the ordinary, then I am fully justified in what I have said. If you are acting according to law in 'putting a stop to the future appropriation of parish churches' in the above sense (I quote the words of an address of the association sent to me), then you may by law put a stop to the existing appropriation of seats in present parish churches, and the churchwardens must henceforth throughout the kingdom rank as bedels. If the association really believe this to be the law of the Church of England, let it once for all be tried in the proper court, and, if decided against my view, I shall cheerfully bow to the decision; but, under my present impression, I must adhere to the opinion expressed in my charge."

The Bishop of Cape Town gives a lamentable view of the state of the diocese of Natal, and of the need of sending out a large staff of clergy to overtake the growing population, left as sheep without a shepherd.

The significant report is abroad that Dr. Newman is to reappear at Oxford as head of the Roman Catholic Church in that city. It remains to be seen, if the report be correct, whether he will acquire over the present students any of that

captivating influence which he had in former years, when a member of the University.

The usual week of prayer appointed by the Evangelical Alliance will be celebrated, as usual, from Sunday, January 1st, to Sunday, January 8th. The programme of subjects, to which we have been requested by the Secretaries to direct attention, will be seen in the advertising sheet of this journal.

LONDON, *November, 1864.*

Scotland.

THE Bishop of London, of whom Scotland is proud as a son, and Edinburgh especially, as a fellow-townsmen, has recently been delivering an address to the Philosophic Institution of that city on the relations of Revelation and Science. This Institution is well known as containing an admirable news-room and library, and as furnishing yearly the most attractive series of lectures delivered perhaps in any similar institution in the United Kingdom.

The Bishop was welcomed with great cordiality.

The most important part of the address was that which treated of the discrepancies between human theories and constructions regarding the letter of Scripture and the discovered phenomena of nature. The gist of this part of his address is conveyed in the following extract:—

"The difficulty may be stated thus: The Bible does not profess to supply us with treatises on mathematics, astronomy, geology, or physiology; but it does profess to give us much sacred history. That history seems as much an integral part of the Bible as any of its prophetic predictions or admonitions, its sacred songs, its laws of life. Nay; its directly moral and religious lessons are most commonly given in the historical form; in the records of God's dealings with nations, families, individuals; in the bright examples of God's servants, culminating in the perfect human life of His only-begotten Son. Wherever, therefore, common human history comes athwart any of the sacred narratives, we feel that it is treading on holy ground, and that any discrepancies here established between the common human and the sacred narrative are far more important than difficulties respecting science properly so called. We feel, and rightly, that if the Bible be not substantially a true history, it is not that for which the Christian Church has ever taken it, and which indeed it distinctly professes to be." From these premises many would infer all that the verbal inspirationists would ask for, and exclaim, "Let God be true and every man a liar, we will cleave to the historical statements of the Word of God." But he would stop this reasoning by the important qualification: "1. Let us not make too much of the term 'a substantially true history.' Such a history is not necessarily guaranteed by a perpetual miracle in the strict accuracy of all its minute and insignificant details. Most sound theologians have

no dread whatsoever of acknowledging minute points of disagreement in the fourfold narrative even of that most momentous of all histories which records the life of the Redeemer. 2. All sound theologians maintain that as God employed human instruments to be, in a secondary sense at least, the authors of the sacred books, so He left them free to show their own characters and habits of observation and of thought in matters which were clearly beside the Great Divine message which it was their honoured office to communicate or transmit. How many of the supposed difficulties as to numbers, and national or family genealogies, and even as to geographical, chronological, or physiological accuracy, may be allowed quietly to float away without our being able to solve them, if we bear this acknowledged fact distinctly in mind ?

"THE GREAT DIVINE MESSAGE !"

During this visit he has also addressed the "Scotch Church Society" in Glasgow. He congratulated the Society on the removal of the disabilities of the Scottish Episcopal Church. "Great thanks were," he said, "due to the Established Church of Scotland for not having opposed the Disabilities Bill, for if it had the bill might not have been carried." They heard a great deal now-a-days of schemes of union between these bodies. He said :—

"At present I think we may regard these schemes as a little in the skies ; but still there is one union which we can all heartily cultivate, and that is the union of a kindly Christian spirit, thanking thus as we do those of the Scottish Established Church for help that they have given us in this particular emergency, and being ready also, as far as we can, to unite in kindly goodwill in any work in which we do not compromise our principles. ('Hear, hear,' and applause.) For that is the view I take of the duty of the Christian men in this empire at this time. There are certain opinions that we all hold as sacred principles, and these we cannot give up ; and they very often keep persons separate in matters in which they are anxious to co-operate. But there is a far larger field of Christian duty and of Christian sympathy, in which men who are outwardly separated are able to co-operate together. I trust that this right hand of fellowship will be always given by the Church of which I am a member, and by the Scottish Episcopal Church, to all who do not even belong to it, but who in God's name are anxious to advance Christ's cause. I should consider myself wanting in all right feeling if I spoke in the city of Glasgow as to the Scottish Episcopal Church without remembering what great evils there were in old times which caused the divisions under which we still labour. I should be ashamed not to acknowledge that the Established Church of Scotland has been a witness in its day to liberty of thought, and been a witness also to evangelical truth ; and I should be ashamed to forget what unworthy measures were taken to repress that Church in old times, which rebounded,

as wicked measures always will, to the injury of those who devised them. Not that I should allow that the persecution was all on the one side, for that is rather the order of the day—not that I should be disposed to forget that there were Episcopal clergy who were hunted on the hills, and had to celebrate the Sacrament to their sick friends by stealth for fear of dragoons dragging them to justice, as it was misnamed."

Dr. Candlish, as Principal of the New (Free Church) College, Edinburgh, has, in his inaugural lecture, been referring to the recent decision of the Privy Council. The following is a portion of his address :—

"What concerns the whole Church Catholic is the fact, now beyond all doubt established, that in by far the most powerful and influential section of the Church, as it exists apart from Rome, the broad shield of State protection is practically thrown over the widest and most unrestricted range of latitudinarianism ; for the three counts or tenets which may be held to be disposed of by the Privy Council judgment when taken together cover nearly the whole field of theology, and, which is more remarkable and ominous enough, they embrace so as, I would almost say, to exhaust the current infidel tendencies of the age. A fixed standard of belief, an irreversible judgment to come, a vicarious or substitutionary plan of salvation—these are precisely the pricks against which men have always been, and are now not less than ever, prone to kick. And with respect to all the three, it is now unequivocally determined not only that the trumpet of the Anglican Church does for herself give forth a certain sound on the side of truth, but that the most undisguised trumpet sound on the side of error may be allowed and sheltered within her pale. It is a very sad and solemn sight to witness a Church so honoured brought so low, and it is fitted to awaken no ordinary apprehensions of national apostasy from the faith, unless it may please God to break the apathetic slumber which seems to be lapping in a dream of false security so great a body even of his most holy and devoted servants, and to inspire some of them with the spirit that moved the worthies of the olden time."

Miss Oswald of Scotstown, near Glasgow, a lady well known by her active interest in religious and missionary undertakings, died recently at the advanced age of ninety-eight.

November, 1864.

Ireland.

THE Sixth Annual Conference for the dioceses of Down, Connor, and Dromore commenced its sittings on the 23rd of last month, the day after the Diocesan Visitation and Charge. At ten o'clock there was service—the Litany and Communion—in the parish church, and at eleven the Conference met for business. The Bishop, who presided, expressed

his confidence in the stability of these conferences, and in their importance for a diocese which embraces nearly one-fourth of the members of the Established Church in Ireland. The movement of religious thought had burst its ancient banks, and it was the duty of the clergy and laity to roll it back into the pent-up channel of orthodoxy. Their annual example was likely to be followed by other dioceses, and they would have yet one great synod where clergy and laity would be properly represented.—Some difficulty was made about the election of a Secretary, and an "Evangelical" candidate was proposed. Mr. Lee, who had twice represented the Conference in England, was re-elected, and the difficulty passed over; the "Evangelical" party maintaining, however, that it was their turn to have an office-bearer.—The first paper read was by a layman, Mr. Murphy, on "The Mutual Relations between Church and State." Beyond a hint at the conclusion, that these relations were distrusted, and that the Disruption of the Church of Scotland read the Irish Church a timely warning, the paper was confined to the working of the Ecclesiastical Commissions. It was proposed that the Board of Commissioners should be diocesan instead of national. A large increase was anticipated to the resources of the Church by placing its landed property under corporations with a permanent and not a mere life interest in the property. The laity would have a place in the Church which they were more fit to fill than the clergy; and the Church would obtain what it never yet had,—a democratic element in its constitution. Dr. Reichel thought diocesan administration might be an improvement: every clergyman would recollect numberless instances of the vexatious and absurd influences of the Ecclesiastical Commissioners. The readjustment of the relations between the Church and State was necessary.—The next paper, "On the Statistics of Education," brought out the usual difference between upholders of the national and Church Boards, as well as the opinions of a third party who supported both systems.—The second day was to have opened with an address on "Convocation" by the Dean of Down. In his absence, Dr. Reichel read a masterly essay on "Synodical Action in the Church," written after recovery from severe illness, and without any book of reference but the Bible. There were two distinct and two indistinct instances of synodical action in the Book of Acts,—to select an Apostle to determine the position of the law, to examine the baptism of Cornelius, and an assembly expected by Paul in his last visit to Jerusalem. It struck him that the necessity for synodical action was taken for granted by the Apostles; that the Synods were composed of laity as well as clergy, the laity being not merely listeners but voters; and that they settled matters of Ecclesiastical polity and doctrine. It was apprehended Synods would become disorderly; but the Synod of Jerusalem was marked by much conflict of opinion and much heated debate. Debate

and discussion were signs of life, and for his part he would ten thousand times prefer the most violent debate to that stagnation which might be the statesman's, but was not the Christian's, ideal of the Church. Having reviewed the growth and benefit of Synods in the early Church, he proposed that there should be the Diocesan Synod, where the Bishop might meet his own clergy; the Provincial Synod, to which the Archbishop should convene the Bishops and either all the clergy of the province or such as might be elected to represent them; and the Convocation of the National Church. There could be no proper Synod unless the laity were admitted to it. There was no precedent in the New Testament for a Convocation which represented only the clergy. Laymen had instructed clergymen through the press, and their capacity would not desert them in an Ecclesiastical Assembly. There were four reasons for the revival of synodical action in Ireland: that it was the practice of the Apostles; that it was the custom and strength of other denominations; that, owing to the want of it, for more than 150 years they were subject to rules or canons, most of them incapable of being obeyed; and that it would give life to the Church.

This address was received with great favour, and, with the debate that followed, was the most important feature of the Conference. Mr. M'Kay referred to two evils from the want of Convocations—that their adversaries asserted they were creatures of the State, and that they really were not able to legislate within themselves for themselves. The laity were amazed at the powerlessness of the Church to help herself.—Mr. Smythe thought the jurisdiction already exercised by the Privy Council was one of the greatest blessings of the Church. A Synod might be prejudiced by passion and popular feeling, and would have certainly condemned Dr. Pusey and Mr. Rowland Williams. Synodical action should be restored, but they should be cautious.—The Right Honourable Mr. Napier resumed the discussion. He referred to the Commission on Clerical Subscription, of which he was a member, and to their unanimous decision on the form of subscription to be used hereafter. That form they took for granted would be referred to a Convocation that would include the United Church of all the provinces, for there was but one Church of the United Kingdom. Hitherto the Crown had refused to call the Irish Convocation. He reviewed the legal aspects of the subject. Diocesan Synods could meet without restriction; but the State put restraints upon Provincial and National Synods. Nothing could be more clear than the history of Convocations in Ireland. The first was held in 1615; the Great Convocation, which adopted the articles, in 1634; others followed in 1639 and 1662; from the latter date no Parliament sat till 1693, and King William, hostile to Convocation, did not summon it, nor did it appear again till 1711. The Convention Act of 1793 expressly excepted Parlia-

ment and Convocation; but though that was still law, the Convocation had not met. They must insist upon their right. As for the lay element, he must say, with all humility, that he was against it.—Mr. Lee, the Secretary, thought the laity took no active part in the Synod of Jerusalem; they were the consenting, but the apostles and elders the enacting body. If the clergy were excluded from Parliament the laity should be excluded from Convocation. After further debate it was determined to petition the Queen for the revival of Convocation in Ireland.—The evening meeting was occupied with the discussion of a thoughtful paper by the Rev. James Byrne on the "Movement of Religious Thought in our Times."—On the third day the Rev. Dr. Hume, of Liverpool, read a paper on the "Demand and Supply of Clergy in England and Ireland." In 1863 there were 2281 clergy in Ireland, of whom 66 per cent. were incumbents. The Church was progressing. From 1800 to 1829 there were 619 new churches built; from 1829 to 1863 there were 326. But in the year 1730 there were 200 clergy for say 100 churches, and now there were still 139 for the same number. There had as yet, therefore, been no great increase in the demand for clergy, but it would shortly come. At present they required 63 every year. In England there were 22,000 clergy, including 3000 unattached, or 14 per cent.; 2000 foreign chaplains and tutors, or 9 per cent.; 12,600 incumbents, or 57 per cent.; and 4400 curates, or 20 per cent. In England the churches increased by 90 every year; and the multiplied efforts of the Church would require a large annual increase to the clergy. But even at present they required for England and Ireland 674 annually. To meet that the supply from Oxford, Cambridge, and Dublin, produced only 500, and was diminishing. There were three causes. The remuneration was in too low a ratio to the wealth of the nation; the value of money had diminished 15 per cent. in the last twenty years, but incomes were the same; and the chances of promotion were doubtful. The result was a largely augmented demand for the clergy, and a largely diminished supply. To make up the deficiency led to further evils, for they had recourse to diocesan and other imperfect theological colleges. In 1849, at an ordination the non-graduates were 15 per cent., and the numbers from Dublin were 8; from London and Durham, 5 per cent.; from Cambridge, 40, and from Oxford, 32 per cent. At the last ordination, in September, the percentage from Oxford was 28; from Cambridge, 28; from London and Durham, 8; from Dublin, 8; and non-graduates were 28 per cent. of the whole.

For remedy there was the prospect of a more rapid promotion, also of a better income; for the Commissioners intended that everyone who officiated at the altar should have not less than 300*l.* a-year and a free house. The discussion on this paper took a wide range. The Irish Commissioners fell in for their usual amount of blame, but it was stated by

the Bishop that they hoped soon to raise the minimum income to 150*l.* or 200*l.* a-year. It was suggested that the churches instead of the Commissioners should bear the expenses of the Communion. Deaconesses were warmly advocated; patronage, lay or clerical, was debated; and the mode of theological education at home unfavourably contrasted by Dr. Reichel with that adopted by the poorer churches in Germany.—The last paper read was by Mr. M'Kay, "On some Deficiencies in the System of the Established Church, and on some Difficulties experienced in Parochial Ministrations." The inequality of income was the great deficiency. He proposed to make the maximum value of an episcopal living 750*l.*; to tax the episcopal livings from 300*l.* up to 750*l.*, according to the present Commissioners' system, and to tax the episcopal incomes. By that means he reckoned on making 250*l.* the minimum of an incumbency, and 150*l.* the minimum of a perpetual curacy.

"The outcry against the anomalies of clerical incomes goes on; the disinclination of the laity to contribute to Church objects increases; and the public generally are more dissatisfied than ever." This project did not seem to meet with a hopeful reception, and the Bishop affirmed that the whole income of the Established Church in Ireland did not give more than 260*l.* per annum to each incumbent.—A vote of thanks to the Bishop closed the meeting. The Conference itself was closed by a breakfast, to which the Bishop invited the members the next morning.

While the diocese was holding its Synod in Belfast, a few gentlemen in the same town were completing the report of a novel and important Christian effort. Eight years ago, at the annual meeting of the Town Mission of the Presbyterian Church, it was proposed to erect ten school-houses in the poorer and more populous districts of the town. They were to be erected on three conditions: that they should be among the very people for whom they were intended, and, to prevent their alienation, that they should be free of ground-rent, and held by a lease for ever. School-buildings have since been erected in seven of the poorest districts, affording accommodation for fifteen schools, with 2500 children on the roll and 1381 in average attendance. An eighth building will soon be completed, and the project of eight years ago more than accomplished. The first school was erected in a street that had been the haunt of fallen women; the rest followed where the poverty was dreariest and the population densest. In each there is a daily, evening, and Sunday school, religious service on the Lord's Day, and a Bible-class and prayer-meeting during the week. In one there is also an evening meeting conducted by ladies and gentlemen for the gratuitous instruction of the poor.

They are carefully, indeed, admirably built, and are not only an excellent educational aid to the

humbler working men, but a cluster of home mission stations. It is a work that has been quietly wrought out by a few people, for the list of subscribers does not number over sixty. One range with three schools, for boys, girls, and infants, was built by one person at an expense of 600*l*.; he was so much pleased with its success, that he invaded the next district and built a similar range; and he is now selecting a suitable district in which to build a third. A lady erected two schools in memory of a deceased sister. Another is undertaken by the High Sheriff of Down. It was proposed to expend 1500*l*. on the plan; upwards of 4000*l*. has been spent already. And at the last meeting of the committee they determined that the rapid increase of the working population of Belfast demands additional school accommodation. It is an excellent example of town mission work, and has already been followed by men who have never done anything for the education of the poor.

Liberality in another direction has been attracting worthy notice in Dublin. The ancient Presbyterian congregation that has worshipped in Mary's Abbey for 200 years has moved into a new church, erected at the expense of more than 16,000*l*., and presented to them as the gift of a gentleman of the city. The opening services were conducted by the venerable Dr. Cooke, and Dr. Bonar of Kelso, and the collections, which were large, were devoted to an excellent local hospital.

The last report of the Church of Ireland Young Men's Association gives it 2600 members. Most of these belong to affiliated societies scattered through the country, and the Society in the metropolis thus assumes a much wider than local importance.

The agitation for the "Catholic" University is resumed as the collection approaches. It is now announced as the National University, and under the special patronage of Pius IX. The Romish papers are writing *against* it, one of them professing that a charity for it would be the annihilation of free "Catholic" education in Ireland; while it is openly said that the collection does not come from the middle classes, but the servants and poor peasants whose interests in university degrees must be remote. Meanwhile Judge Keogh, one of the ablest Roman Catholics, declares that Trinity College, despite all competition, will remain the National University of Ireland. As a comment on this Catholic college, side by side with its appeal for money is placarded the announcement of a solemn high mass for the souls of all the dead members of a burial society. Some curious facts come out in the report of the Roman Catholic chaplains to the borough jail in Liverpool, from which it appears not only that 54½ per cent. of the males and 63 per cent. of the females are Roman Catholic, but that, of that majority, 57 per cent. of the males and 63 per cent. of the females are born in Ireland. He estimates that seven-tenths of the crime arises from drink, and that of the 5821 committed during the

year, only 16 women and 4 men had been regularly at chapel.

A recent return from Cork shows that the statue to Father Mathew may have been meant as much in warning as in honour, for the last ten years show an average of 4400 persons a year confined for drunkenness in the Bridewell of that city. A recent decision of the Master of the Rolls decides that bequests to monastic institutions or corporations in Ireland are illegal.

The well-known missionary station of Ballinglen, in the west of Ireland, has been burned, accidentally apparently, but nothing could be saved from either church or manse.

Mr. Haslam, an English rector, who has been preaching in the Merriem Hall and elsewhere, has been inhibited by the Archbishop.

France.

"THREE KISSES are well known in the history of Christianity; by the first the false Apostle Judas betrayed the best of friends; the second was imprinted by the ascetic monks of the Mediæval ages on a crucifix of wood; and the third is the kiss which the Presbyterian ministers, the Waldensian pastors, the Episcopalian priests, and the pastors of the Wesleyan Free Church give to their coffers bursting with gold! In their splendid carpeted houses, crowded with servants, filled with luxuries, &c., what are these Apostles doing? weeping, suffering, hoping, praying for the coming of the kingdom of God? Nay, rather, they are counting up the coin that from England, Scotland, France, Germany, Switzerland, and far distant America, deluded and credulous Christians have poured into their empty coffers! . . . They kiss the golden calf! . . . When the council shall have protested aloud that it acknowledges not the synagogues of these foreigners, whether Waldensian, Plymouthian, or what not, such sects will have no reason to exist in Italy!" These words are in the leader of the *Coscienza* for October 29 (the Journal of the "Italian Evangelical Association, Naples"), and it is of this number and of this paper that the Paris *Lien*, after quoting an article says, "It is probable that in theology our views may differ from those of our Italian brethren, and that the dogmatics of the *Lien* would not be those of the *Coscienza*, nevertheless they are following on with us the royal road of liberty; like ourselves they are casting off the yoke of man, and we can but extend a brotherly hand to them, happy that the same principles reign on either side of the Alps; happier still to see to-day, as in the 16th century, that Protestantism is immediately expressed by liberty of conscience, and not, as our adversaries assure, by bondage to the letter and to confessions of faith!"

This is an unusually important admission, and fully confirms our oft-repeated statement, that the Rationalists are being hurried on to a gulf they little expected. The *Coscienza* is the organ of

levellers, and its language, picked up from the mire of 1848, against Romanism on the one hand, and distilled or borrowed from virulent ultramontane pens against Protestantism on the other, defies translation. "Read and be horrified!" is the title of another leader, in which, after naming the men now prominent in preaching the Gospel of Jesus, it says of them, "Woe to the poor Christian who commits even an involuntary offence against these generations of vipers whose soul is formed of hatred and gall; these are implacable enemies; their arms are black detraction, cursing, and infamous calumny! They will not assault in front—even Judas came forward to kiss his Master—nor will they imitate the bear and the lion, ferocious beasts, who dare to front their prey; no, even as the wolf or leopard, these traitorously assail the victim of their ferocity from behind, and with fangs poisoned with envy, attack and lacerate the reputation of their neighbour!" The title of another leader is, "They are all of a piece; the religion of Protestants is the religion of privilege, and not that of Jesus Christ." And it goes on to say, "that no trust is to be placed in men who regard inequality before men as a legitimate and absolutely necessary thing; and to give the list of sects,—the most absurd mixture, from Puseyites to Plymouthians, from Quakers to Rationalist Christians,—as the impure frogs which proceed from the mouth of the beast... By the living God! these are the merry-andrews (*camorri*) of Christianity, or rather its pest!" But enough of extracts. The paper advertises a religious congress to be held in April next at Milan or Naples, and composed of all the *liberal* Christians of Italy, in which will be treated neither profession of faith nor discipline. "This" it adds, "is a great fact in the history of our religious resurrection."

We find in the *Lien* remarks of the same nature, but refined in language, respecting the foreigners who, some years ago, travelled in France and Switzerland, and, by the blessing of God, aroused our dying Churches. "Sixty years ago," says the organ of the Paris Rationalists, "English travellers, doubtless well intentioned, but as shallow in their ignorance of our religious needs as they were oppressive in their sombre dogmatism, did great harm to our Churches, and excited the most intolerant passions within them. *This plague does not seem about to cease.*"

It is easy to see from all this from which side violence and persecution may be expected. Throughout Europe despotism and democracy look with equal hate upon the faithful followers of Jesus, when these are called out to make a faithful stand and public distinct confession of their Master. Although at present these powers appear in array against each other, we all know that extremes meet, and that ere long the two will join in desperate collusion against the Lord and against His Christ. The first fell swoop appears to be the approaching transformation of the Papacy from decrepitude and ruin into vigour in other hands. What hands those

will be, none yet can tell. He who looks forward to a pure renovation in that quarter will be grossly disappointed, no less than the Roman patriots who amused themselves in pasting on a wall in Rome, 730! The police immediately tore down the paper. In the same place the next day was 729! That was erased; and the day following 728 occupied the spot. The priests' eyes were scorched by the public computation of the days their power is to last, and the authorities have in vain taken measures to prevent its recurrence, for each day, in one spot or another, up stand the fatal figures!

But to turn to France, and the Christian work therein. At present fighting work seems the most prominent. In the National Reformed Church, compelled to be foremost in the fight, the Paris Rationalists are evidently losing ground. The importance of the decision of the Presbyterial Council relative to the personal appearance and private interview of each elector with the Commission is increasingly appreciated, as case after case occurs of unworthy individuals coming forward and being rejected. Distinct facts, both in antichristian doctrine and illiberal and persecuting practice, on the part of the Rationalistic party, are being published, to the great enlightenment and surprise of those who were partly led astray. The party itself, by its violent language and imprudent steps, is injuring its cause. Its constant appeal to the public generally by shallow articles in the papers, and its most unparliamentary language in its own organs, besides several amusing blunders with regard to facts, are opening the eyes of many. For instance, it takes to task the French correspondent of a wide-spread English periodical, for having said that Dailé was an orthodox theologian, that Beausobre never lived in France, and that Rabaut Saint Etienne was a political adventurer, and amusingly adds that certain books "would teach the writer many things about the very important portion of our history, of which he evidently does not know the first word!" Now it happens that the said correspondent, veiled by initials, is our first French Protestant historian! Again, the same party made the wonderful discovery that Daniel Encontre, the late celebrated mathematical professor at Montpellier, whose strong orthodox language had been brought forward against the Rationalists, was a disbeliever in the Trinity, a document denying that doctrine having been found in his own hand-writing. The triumph with which this was announced showed the importance attached to it; it was even published in a pamphlet. But it has been of short duration; the document was the mere copy of an objectionable lecture by Professor Gasc, his Rationalistic predecessor, which he had written out and answered. The result of this blunder will be the hastening the publication of the valuable works of the eminent professor.

In the South of France, at Alais, a noble protest was made at the first meeting of the Evangelical National Conference of the South. From all parts

of the South the churches sent their pastors and elders to the number of 160, while a few brethren from the North increased the members to 170. They met on the 19th and 20th of October last. Happy, blessed, united days of Christian intercourse and mutual strengthening in the faith and arming to the fight. This conference was the result of that of Nismes on the 1st and 2nd of June, in which the Rationalists refused the lay-members the legal right of voting; 120 evangelical members withdrew, and planned the meetings which have just been held.

It was presided over by the eminent Professor de Felice. The first day was given to the report of the organising commission and voting the rules, the third article of which runs as follows:—"Founded on the double basis of the faith and organisation of the Reformed Church, the Conference on one hand professes with her its faith in the supernatural, such as it is attested in the inspired books of the Old and New Testaments, and summed up in the Apostles' Creed, and which finds its object and supreme expression in the person of our Lord and Saviour Jesus Christ, true God and true man; and on the other, it recognises with her, in order to constitute a Church, the necessity of common and determined belief, and the legitimate participation of laymen in all that touches the interests of the Church." On the second day adherence was voted to the declaration of the Paris Conference in May last, and the emotion of all present could find no adequate expression but in a hymn of praise. An address to the Churches was voted, and several subjects, such as the restoration of synods and the strengthening of theological studies were treated. Public lectures were given by Professor de Felice on the rights and duties of laymen in the present day, and by Professor Sardinoux on the basis of the Reformed Church. A remarkable letter from M. Guizot was read, regretting the impossibility of being present, and expressing his confidence that the result of the Conference would be "a deeply Christian manifestation, a positive affirmation of our common faith in the supernatural action of God in the government of the world, and especially in the establishment of the Christian religion; in the divine and supernatural inspiration and sovereign authority of the Holy Scriptures in religious matters; in the eternal divinity and miraculous birth and resurrection of our Lord Jesus Christ, Saviour and Redeemer of men."

The Synod of the Evangelical Reformed Churches of France is to be opened in Paris on Thursday, November 24th, by a discourse of Pastor John Bost, at Taibout Chapel. The three principal questions for the deliberation of the members will be the support of the Churches, the ordination of candidates for the ministry, and the regulation of the conferences between groups of Churches.

The Church of Paris has witnessed the holy departure of two of her pastors this month; Pastor Verneil, the founder of the Institution of French Deaconesses, and Pastor Gauthey, the director of

the normal school of Courberioie. Of both it may be said their works do follow them.

Mr. Ath. Coquerel, junior, has offered himself for Pastor Verneil's vacant place!!

A simple and yet grand little poem of twenty lines on the Saviour's birth, written by M. Tournier, a Protestant Swiss pastor, has been circulated to the number of 150,000 copies in a most unexpected way to the author. Prizes were offered by the Orphéon for lyrics; a lady, unknown to the pastor, copied the Christmas hymn from his printed volume and sent it in. It obtained a 300 franc prize. It is now printed in the journals, and the author has published his thanks to the anonymous friend who presented his poem.

The Evangelical Church of Lyons has brought out its half-yearly report. The Lord continues His work there, and souls are marvellously brought out of error and sin. "Indeed," says the experienced secretary, Pastor N. Roussel, "to the deep current of sin are added here the streams of superstition, hypocrisy, and infidelity. Romanism and Atheism join to combat the Gospel. To-day not a soul among us can look up to its Saviour without immediately a priest on one side, a scoffer on the other, darting forward to clip its wings and impede its flight." And yet souls are saved; some by the very means used to bind them down. In one case the sister of a priest saw the performance of a false miracle, a thread was fixed to a dead man's arm, and during a peculiar ceremony it was drawn up, the deceased was immediately proclaimed a holy man, a saint, and his garment torn up into fragments and divided among the crowd. The priest's sister could not refrain her indignation, and the truth becoming known, the bishop was obliged to contradict the miracle. Another time a missionary priest came to excite languid devotion by consecrating the parish to Mary, and arranged the little drama with the curé. When, in the midst of the crowded church, the missionary called upon him to perform his part, the fact tickled his fancy so much that, concealing his face in his pocket-handkerchief, he burst into irrepressible laughter. The other immediately cried aloud: "See the emotion of your venerable pastor! Hear his sobs! He has no strength left for the consecration!" And all the people sobbed in unison as they thought with their tender-hearted curé. And the parish was devoted to the Virgin. The lady suffered much, but is now a follower of Jesus. The Lyonnese Church is aggressive—it never has kept the glad tidings to itself. For years past it has carried the Gospel to places adjacent, and lately it has over-stepped the boundary and visited the department of the Drôme. Here a Christian woman was met by the priest, who inadvertently agreed to prove the legitimacy of Rome's pretensions in public. On the 6th of last September the mayor sat in the public square, a dozen priests and friars on his right, the Protestants on his left; about 1500 people around. The subject was the authority of the Church. The discussion

was at first narrowed to the primacy of Peter, but at length a Protestant pastor rose and proclaimed to the people in clear and distinct terms, the way of Salvation through Christ, contrasted with the abuses of Rome, and obtained the full attention and sympathy of all but a noisy little band, who cried, "Vive l'Eglise Catholique!" and on whom the mayor enjoined silence.

Switzerland.

I WILL tell you a transaction which has produced a great excitement at Geneva, in Switzerland, and in the whole Catholic world.

The Catholics of Geneva have been headed, ever since 1815, by a bishop bearing the title of Bishop of Lausanne and Geneva, but residing in the Catholic town of Freiburg. One of their aspirations, which was at first held secret, but afterwards openly expressed, has been to see the episcopal see transported to Geneva. They anticipated, not unreasonably, that this achievement might be to them a source of new energy and power; but they perceived at the same time that it would be no easy thing to perform, and that even if the Genevan Government (which only exists by the support of the Catholics) were to be disposed to give way to them, yet the Federal Government would not give way. Switzerland has never shown much favour to the intrigues of the Roman Court, and even the Catholic cantons have often manifested dispositions anything but ultramontane. I once mentioned to you the Abbé Mermilliod, who, even before he became *curé* of the Catholic parish of Geneva, was already the true chief of the Catholics amongst us. I told you that he was an active, clever young man, a florid preacher, brilliant in conversation, agreeable in female society, and, above all things, profoundly imbued with the old Jesuitical maxim, that the end justifies the means. A friend at Geneva of the worst of our revolutionary party, and a professor at Rome of the purest ultramontane sentiments, he has been several years possessed of the personal regard of Pius the Ninth, who has often invited him to Rome, and who considers him, not unreasonably, as one of the men that are most able and likely to render important services to his Church. We were thus before now enabled to predict that he would some time be bishop of the diocese. But the Pope has shown us that we did not yet know all the address of which the Court of Rome is capable. But a little while ago a report was suddenly spread that the Abbé Mermilliod had been made a bishop, and that he would continue nevertheless to be the *curé* of Geneva. The tidings were true. If the Federal Government offers any protest, the answer will be:—This M. Mermilliod remains for you a simple *curé*, depending on the ancient bishop. He is not a bishop; he is a *curé* invested with episcopal dignity.

Here we are, then, thanks to a play upon words, with a bishop at Geneva; and not a bishop simply,

but one whose personal position they have contrived to make as high and as dazzling as possible. The Pope consecrated him with his own hand, with a magnificent ceremonial. The cardinals gave him the most splendid reception, and treated him almost as their equal. He is in relation with all that is highest in the Catholic world, and the name of Geneva, henceforth tied on to his own, would be in itself enough to make him one of the greatest personages in his Church.

Such being the position of affairs, any one who thinks that we attach too much importance to this transaction, will prove that he knows neither the Church of Rome nor the actual position of Geneva. The Church of Rome is much less a Church than an army; everywhere, therefore, it becomes more formidable when it has an able and daring chief who can unite all its forces and bear along with him all lukewarm people. It is true that we in Geneva are an army likewise—and that in a better and more Christian sense—and have during three centuries been accustomed to contentions for the Gospel's sake; but you know that we have traitors amongst us, and that these traitors are our first magistrates, who are ready to sell Geneva to the Catholics on condition of being themselves maintained in power.

I must, on the other hand, announce with satisfaction the continuation of that movement which has since the assassinations of the 22nd August consolidated a majority hostile to Radicalism and to the dictatorship of Fazy. Sunday last was the day of the election of the Grand Council (our House of Commons), and the friends of peace and order secured a considerable majority: but the Radical ministers are in office for a year longer. The most curious thing was, that the new bishop published a pastoral charge, in which, speaking of the election about to take place, he recommended the Catholics to vote for honest, serious, disinterested men who took no part in the violent acts of August. If we knew M. Mermilliod by this production alone, we should find it a most excellent and praiseworthy one; but we cannot forget that its author has hitherto been the friend and patron of the men from whom he is now separating himself. All the crimes of which the Radical government has rendered itself guilty were rendered possible by the Catholics and their priests, who used to extol Fazy as a great citizen and a great man. It is therefore impossible for us to see in the language now employed by M. Mermilliod anything other than a stratagem. He perceives that the majority has decidedly changed its views, and become averse to Radicalism, and it therefore seems good to him to blame things of which he has so many years been the peaceful spectator, and in some respects the author.

What a history is that of Catholicism? Even political history, unhappily fruitful as it has been in actions which disgrace human nature, is less deplorable than the history of this great system, of which the influence rests on an accumulation of

artifices, lies, and transgressions of the simplest laws of the Gospel and of humanity. It has everywhere and always shown itself ready to become the ally of anyone who would promote its interests. It has been seen in the same year to bless the revolution and its partisans at Geneva, and to bless at Paris the man who had just crushed the revolution. Be then you also watchful, my brethren of England, for your country is, like ours, the object of the greedy desires of that Church, and the theatre of its nocturnal exploits.

GENEVA, 16th Nov., 1864.

RATIONALISM IN ZURICH.

This Canton has a melancholy pre-eminence in its rationalistic teaching. A French writer thus describes its condition:—

"In France, pastors who call themselves liberal, are obliged to confine their negations within certain limits, because the civil authorities would deprive them of their office if they were too openly infidel. In England, the disciples of the new school must be still more circumspect. If they expressed freely all their doubts, they would be liable to prosecution, as the authors of Essays and Reviews and Bishop Colenso. But in Zurich, and the other cantons of German Switzerland, the Church and State are completely united. The nomination of the pastor belongs to the people. Naturally, infidels and those who are worldly, and who form the majority, select spiritual guides who do not oppose the enjoyment of their passions, and the pastor's chief care is to say nothing displeasing to his most influential parishioners.

"The prevailing doctrine in most of the pulpits of the Canton of Zurich is Hegelianism, with some Bible texts twisted from their true signification. The preachers do not fear to declare that the Scriptures are a collection of legends and fables;—that Jesus was a young Rabbi, only distinguished from the others by a stricter morality;—that the miracles related in the Gospels are pure inventions, or imaginations of exalted and ignorant minds;—that Christ descended from the Cross before he died, and consequently it was not necessary for Him to rise again in order to appear before the Apostles;—in a word, that all which is supernatural in the New Testament deserves no credence.

"A young pastor of the Canton of Zurich, named Voegeli, at every celebration of the Lord's Supper, attacks, sometimes the miraculous birth of Jesus Christ, sometimes his resurrection or his ascension. He says very plainly that these religious celebrations have no historical authority, and that their establishment is the work of superstition or imposture. This Mr. Voegeli has even dared to draw a sacrilegious parallel between the suicide of Judas Iscariot and the voluntary death of the Saviour! These blasphemies are publicly proclaimed in the churches!

"But did not the pastors of Zurich, you will ask, enter into certain engagements when they were

consecrated to the ministry? Yes, they solemnly promised 'to preach faithfully and purely the Word of God, according to the prescribed rules of the Reformed Evangelical Church, &c.' Now, if you inquire how they reconcile their blasphemous words with their promises, it is very difficult to answer. Probably these reverend gentlemen have an accommodating conscience, and succeed, by the aid of mental restrictions, to take oaths which they resolve never to respect.

"The civil magistrates of the Canton do not oppose this growth of pantheism and infidelity; for they themselves are not in favour of the orthodox faith, and are delighted to have pastors to sympathise with them in their scepticism. This remark is also applicable to the common people. The preachers, then, have full liberty to declare their opposition to the Gospel, and they do not fail to improve it.

"The public schools are conducted in the same spirit. Thus the religious instruction of the College of Zurich is under the charge of a man who has declared that Christianity is a refined form of idolatry, and parents are forced to send their children to this College, if they wish them to hold any public office. Where is the liberty of parents in such a case? It is a disgraceful abuse of political power. The Rationalists call themselves liberals; but they are in reality the most tyrannical of men."

Italy.

Our young Evangelical Italy has since last October been in possession of no less than five Evangelical newspapers. At the head of these stands the *Eco della Verità*, published in Florence by Dr. De Sanctis, an excellently-conducted journal, which, during the one year that it has existed, has obtained such an extensive circulation that it now ventures to appear twice a-week. Besides correspondence on the subject of Evangelisation, it comprises excellent essays, which are to a great extent polemically opposed either to the Papacy or to modern infidelity. It is in conformity with the Italian need of culture that, besides religious intelligence, this paper also contains a political department, in which it certainly contemplates foreign affairs through an Italian medium. The *Scuola della Domenica* appears weekly. The greatest recommendation which this paper, and collectively the Sunday-schools so diffused through Italy, have in my eyes, is that they are better adapted than anything else for the diffusion of religious song. The deplorable condition into which secular song has fallen in Italy, leads one naturally to hail with double gladness the faintest attempts that are made to give good hymns to the people. Besides narratives suited to the age of its childish readers, the paper always contains a short lesson on that portion of the Bible which has each day to be handled in the school. With this paper the bimonthly *Letture*

di Famiglia is allied in its tendency as a Christian miscellany for adults. To these long-established papers, two new ones have been added since the beginning of October. One of them, the *Raccogli-tore Evangelico*, appears in Milan once a month; and its programme is to lay before the eyes of the Italians the missions of the Evangelical Churches throughout the world, their sacrifices and their successes, and at the same time to report all that goes on in the domain of Italian Evangelisation; paying impartial attention to all the Evangelical Churches that labour in this field. The other appears weekly in Palermo, under the title *Lo Specchio della Verità*. The appearance of an Evangelical paper in Sicily is certainly to be regarded as a step in advance. A few years ago the notion of such a thing would have appeared to everyone incredible.

If with these periodicals we consider the *Evangelical Popular Calendar*, which is yearly written by Dr. De Sanctis, and which was last year circulated to the extent of 80,000 copies; *L'Amico di Casa*; if we also glance at the multitude of broad-sheets, pamphlets, treatises, polemical and occasional writings, which appear on religious subjects; and if we think how small, comparatively speaking, is the number of all the Evangelical Italians besides the Waldenses, we cannot but be surprised at the extension of this literature. Assuredly the Evangelists of Italy are treading the right path in doing, by the press as by other means, all that they can to make that great movement in which the Italian people are now involved, available for the growth of Evangelical truth. The Italians are now hungering after culture in this direction; they read all that comes in their way. In proportion to the number of persons able to read, no country in the world has at present, I think, so many political writings as there are in Middle and Upper Italy. Hence it is that at this time, when the attention of all ranks in the population is riveted by means of the Roman question upon the subject of the Papacy, the priests, the Church, and the Gospel, we have no more efficient instrument than the Evangelical press. It owes at the same time the obligation of wresting the agitation against a Papal and a spurious ecclesiastical system out of the hands of ill-disposed champions, who are always only too ready to find a market for their anti-papal sentiments. They are in one portion of their task supported by some of the leading daily papers, which are often able to distinguish most clearly between true Christianity and a false imitation of it; so that while they persecute the latter with all available weapons, they pay a tribute to the former of true respect.

The Waldensian Protestant College was lately reopened with thirteen theological students, who have been brought together from well-nigh all parts of Italy. The new cemetery conceded by the authorities to the Protestants in the isle of Elba, has just been opened. Since the commencement of the year the Evangelical Church in that island has received an augmentation of about forty members.

Prussia.

THE most important transaction in the religious ecclesiastical department within the last few months, in Germany, has been the German Ecclesiastical Diet, which was held between the 13th and the 17th of September, at Altenburg (in the Saxon Duchies). Your readers will be aware that this Diet was founded in 1848, at Wittenburg, on the grave of Luther and Melancthon. This was at a time when all the old civic supports of the Church appeared likely to break down. It was then that several of the most eminent theologians of Germany, and many esteemed members of the believing laity, associated themselves to form an alliance which was meant to attach firmly together the separate provincial Evangelical Churches of Germany, and to secure them from falling to pieces whenever the State might withdraw its accustomed support. If we now look back upon the past history of the Diet, we cannot dissemble that the hopes which it at first excited have not been satisfied. The State overcame the revolution which broke out in 1848; and the relations between the Church and the State continued in the main what they had been before that year. Furthermore, many German provincial Churches (as e.g. Mecklenburg, Bavaria, and in part also the kingdom of Saxony) scarcely took any part whatever in the Diet. Nevertheless, the influence of this Diet has been by no means insignificant; for after all, a great number of theologians and laymen have taken a part in it. In particular its influence has been increased by the adhesion of a "Congress for Home Missions" to this Diet. Under the direction of that patriarch of the Home Mission in Germany, Dr. Wichern, the most important questions relating to German social life were discussed in this Congress; and the ways and means were considered of opposing the gigantic strides of the anti-Christian system. The Diet of this year was throughout Germany contemplated with a peculiar and intense interest. It was an excellent observation made by Dr. Krummacher in his address at Altenburg, that on no Diet had the eyes of all the earnest members of the German Church been fixed with such attention as on this one. The interest which all had in this assembly is explained by the circumstance that the most important question for our contemporaries, the question of the historical foundation of the Church, that is, of the Life of Jesus, was an appointed subject for discussion. It was everywhere expected that the Diet would declare itself loudly and emphatically against those destructive tendencies which are at present agitating the Church, and for the name of Jesus Christ, the crucified and risen Son of God; and that it would rally all its members around this banner. It was, above all, anticipated that the 117 ministers in the Grand Duchy of Baden who had loudly protested against that altogether rationalistic work of Dr. Schenkel's, the "Charakterbild Jesu," would have been encour-

raged by the Diet in their good fight against this anti-Christian book, and supported by their adhesion.

Unluckily, these expectations with which Christians of Germany had hailed the convocation of the Diet were not so fully satisfied as it was desirable that they should have been. It is true, that at the meetings at Altenburg there were transactions of a very important character. The number of sympathisers was remarkably large, and included many of the most distinguished theologians and preachers in Germany. Furthermore, the Duke of Altenburg and his council manifested a most gratifying interest in the Diet. It was a grand evening, and such as can never be forgotten by most of the sympathisers with that conference, when the duke received its members at his stately and beautifully-situated castle, in that very hall in which, more than three hundred years ago, the celebrated conversation had taken place between Luther and the Papal legate, Miltitz. Notwithstanding these interesting incidents, an unsatisfactory impression has been made by the principal discussion, namely, that upon the Life of Jesus. You furnished your readers in your last number with a report of the two leading papers, those of Dr. Beyschlag of Halle, and of Dr. Köstlin of Breslau. Your readers will have observed that these papers encountered ably the arguments and sophisms of a Strauss, a Rénan, and a Schenkel, with the weapons of German erudition. But whatever excellent thoughts were contained in the polemical part of Dr. Beyschlag's address, little satisfaction was given by the positive part of his paper, in which he denied the real pre-existence of Christ, and gave a blow to the faith which the Christian Church has maintained through every century of her existence. In this way Dr. Beyschlag has himself put into the hands of the enemies whom he was labouring to overcome,—a weapon of which they will not fail to make use. Indeed this part of the address produced among the members of the Diet an extensive and decided feeling of disapprobation, and many persons were anxious that the Diet might distinctly protest against this theory. Dr. Krummacher plainly declared, that if the Diet would not pronounce an emphatic acknowledgment of Christ as the Eternal Son of God, then Altenburg would be the grave of the Diet. Unfortunately the seven propositions which the President finally submitted to the assembly were considered too vague and general to be taken for a clear and solemn confession such as Dr. Krummacher had desired; and the Baden ecclesiastics whom I mentioned were unable to find in these presidential resolutions a satisfactory adhesion to the principles they had so energetically maintained against Dr. Schenkel. I will not now express a hope or wish that, under these circumstances, the saying I quoted of Dr. Krummacher's may be fulfilled in relation to the Diet; but we cannot help deploring that the Diet should not have taken up a more decided position against Dr. Schenkel.

BERLIN, November, 1864.

Sweden.

One of the phases of the present Evangelical life in Sweden is the mission meetings held in various parts of the country every summer. In the month of June the annual meetings of the principal religious societies, which have their head-quarters in the metropolis, are held in Stockholm. During the month of July, and the earlier part of August, almost every week witnesses one or more meetings, or rather series of meetings, held in some of the country districts, which have been the scenes of the recent awakenings. These form occasions of great interest to all the religiously disposed people of the neighbourhood, and are resorted to by thousands, including clergymen, gentry, peasants, and workmen, of whom many come from considerable distances. In some instances a Tract Society, or Home Mission Society forms the rallying point of such convention; and, if so, the leaders or committee of such society take the opportunity of transacting the business incidental to its yearly or half-yearly meetings; colporteurs give a report of their proceedings, and if there be cause, new colporteurs, or other agents are appointed. The meetings are often held in the open air, either because of the singular suitableness of the climate in summer, or because there is no available church, or other building, large enough to contain them. We were present last summer at the meeting of Christiaustadt Tract Society, which was held in a country parish some miles distant from the town. A "mission house," or religious meeting house, had been some few years ago erected in the village of Wannaberger, about two English miles distant from the parish Church; and as the day was rather rainy, it had been intended to hold the meeting in it. But the number of people who assembled, rendered this impracticable, so that though, at seven o'clock in the morning, the proceedings commenced in the house, yet ere the forenoon was far advanced, an adjournment took place by universal consent to the side of a neighbouring hill. The people remained together for many hours, with fixed attention and lively interest, notwithstanding the discomfort of damp grass, and occasional summer showers. One or more candidate colporteurs preached, prayer and praise were offered, and thereafter a list of subjects which had been proposed for discussion, was read over, and one of them selected to be first hauled. The subject was, how to account for the fact that so many, who made a zealous and apparently sincere profession of Evangelical Christianity, had fallen away into Rationalism. This had a special interest for the people of that district, as one or two very prominent and proselytising Baptist preachers had recently described this downward course. The discussion was carried on by short speeches; clergymen, peasants, and merchants taking part in it on equal terms, and the large audience of both sexes and of all conditions listening with eager attention. We were greatly interested in the specimens which

we then saw of the peasantry of the provinces in the south of Sweden. They were men of not very large stature, but firm-set, with intelligent, resolute countenances, men of both mind and will; and the most marked among them were just those who had been chosen to occupy the foremost places in the religious movement, as members of committee, and as colporteurs. We felt that if living Christianity took hold of such men as these, there was little reason to fear for the future of their Fatherland.

A letter from a clergyman in another part of the country contains the following interesting statement. "Last summer we had two short mission meetings, one in Smoaland, and one here in my own parish. At the latter about 4000 had assembled from all the surrounding parishes, but there were only five clergymen present. As an evidence of the intolerant spirit that still exists, I may mention that the principal clergyman of this parish would not allow the use of the church, because he would not permit clergymen from the neighbouring province of Smoaland to speak in it, nor would he permit them to exercise any ministerial functions within his parish. Last week we had again a meeting in Smoaland. There were eight clergymen present, who after the meeting held a conference for the consideration of important ecclesiastical questions."

While on the one hand evangelical life is thus active, on the other hand infidelity and all degrees of rationalism are rampant. All the newspaper press, with one solitary exception, is avowedly against "orthodoxy;" and in the two universities, not merely irreligion, but open infidelity may be said to prevail both among professors and students.

A Mr. Ignell, a clergyman in Stockholm, died in the course of this past summer. He had been the Corypheus of rationalism for many years, denying not only the atonement, but the divinity and resurrection and miracles of Christ; but such is the condition, or the administration of the ecclesiastical law, that he had been allowed to retain his place and office as a minister of the Evangelical Lutheran Church. He himself was accustomed to defend his retaining his place, notwithstanding his contravention of the conditions on which he had been put into it, by alleging that he remained there in order the better to leaven the Church and society with his own views, and because he regarded all oaths as forbidden under the Christian dispensation, and therefore the oath which he thoughtlessly took when ordained in his thoughtless youth was unlawful and therefore null!! And yet such is the state of morality in the country, that this man was regarded as eminently *honest* and *sincere*; and his funeral obsequies were celebrated with great solemnity, as if he had left behind him a memory which virtue and manliness would delight to cherish! Alas for the land which counts perjury honesty, and honours the infidel as an upright Christian!

Another melancholy instance of the Church's impotence, or unwillingness to check the diffusion of infidelity by her own officers and members, has recently occurred. A schoolmaster, who is also *cantor* or clerk in the parish church, published a grossly atheistic and immoral book, reproducing in a popular form the obsolete speculations of "Vestiges of Creation," and carrying the principles out to extreme length. His book is said to be extensively read among the common people, and to be exerting a most demoralising influence. An effort was made by the parishioners to eject him from his offices; but on his appealing to the higher powers of Church and State he was permitted to retain them, and to continue the instructor of youth in the Lutheran catechism, and the leader of the praises of God in the congregation!!

Russia.

THE Greek Church has just taken a step which may contribute much to its aggrandisement: it has decided that in future the mass and the administration of the sacraments may be celebrated in the German language in the Baltic provinces. It is hoped in this manner to win over to the Greek Church a number of Roman Catholics who are tired of the Latin language.

It is moreover known that the present Emperor shortly after his accession to the throne, caused to be executed, under the vigilance of the synod, a translation of the entire Bible into the vulgar tongue, in order to circulate it over the whole Russian empire. The result has been that the New Testament is now on sale at a very low price, and that a large issue of the sacred volume has been purchased as well by the people as by the nobility.

The Emperor is also exerting himself to improve the condition and social standing of the clergy. Schools have been founded for the serfs since their emancipation, with the object of qualifying them to understand the duties of their new position as citizens.

At Moscow some ladies of high rank have organised a general repository of all kinds of educational books. Where the national literature is deficient, an attempt has been made to supplement it by translations of foreign works.

Turkey.

THE readers of the CHRISTIAN WORK have already been informed of the recent imprisonment here of Turkish converts, in most direct violation of the edicts of religious liberty issued by the late Sultan and accepted by his successor on his accession to the throne three years since. Of the nine individuals of whom anything definite is known, six have obtained their liberty by a renunciation of Christianity. The remaining three declining to do this, have been sent into exile. Two are now at

Smyrna, and one at Rodosto, a small city on the shores of the Marmora. The Turkish government maintains that these men were in danger of their lives from the animosity excited against them by their indiscreet zeal in propagating their Christian sentiments, and that a temporary removal from the capital was indispensable to their personal safety. No evidence, however, has ever appeared of any such danger. The only threatening excitement of the public mind was that which followed, but did not precede, the action of the government. As a matter of course, the arrest of a number of persons charged with having renounced the Mussulman faith for Christianity, the opprobrious language and the violence used towards them by those charged with the arrest, could not but stir up and encourage any latent fanaticism in the Mohammedan population here. The fact that the excitement was so slight and so soon subsided, even though it had this official sanction and encouragement, shows how easily the public peace could have been preserved by a little firmness on the part of the government, even if there had been those threatening indications of which it professes to have had knowledge. Events are showing what interpretation will be put all over the empire by the course actually taken by the government. It will be regarded (and such indeed is the fact) as a virtual abrogation of the law of religious liberty, so far at least as respects Mohammedans becoming Christians. The Protestant Christian Turk sent into exile, as above-mentioned, at Rodosto, was allowed for the first fortnight of his residence there the freedom promised by the government, and spent his time visiting the Protestant Armenian brethren of the city, having also much and perfectly friendly intercourse with all classes, Turks included. At the end of this time, without any provocation on his part, without the specification of any charge against him, except that he was a Turk professing to have become a Christian, he was suddenly arrested by the governor of the city, and thrust into the inner prison, the dungeon. And when his friends, hearing of his arrest, desired permission to send him a bed and other things necessary for his comfort, their request was most rudely and insultingly refused. The governor had doubtless heard of what had taken place at Constantinople, and thought himself authorized, if not required, to imitate the example of his superiors there, and show that the limits of religious liberty recently established at the capital would be enforced at Rodosto also—i.e., that there was no liberty at all for Turks renouncing their former faith.

When Fuad Pasha, the Grand Vizier, was informed of this act of his subordinate, he expressed great surprise, and promised the immediate liberation of the prisoner, and that the governor should be called to account for his conduct. A week has passed, but we have not yet heard that these promises have been fulfilled. Should the governor reply that he feared a popular outbreak at Rodosto,

and therefore placed the man in prison for his own safety, we suppose that the arrest will be sanctioned, and the prisoner remain in his dungeon, or be sent to some new place of exile for the repetition of the same farce.

We doubt, however, whether the governor, unless he has previous instructions on the point, will think of this line of defence. He will be much more likely to plead the natural interpretation to be put upon the recent action of the government at Constantinople, and it is difficult to see in what respect this plea is not valid. In fact, unless the government has determined to go back in every respect to the intolerance of former times, and unless the Christian Powers of Europe (and England especially), at whose suggestion and through whose influence the policy of religious liberty was adopted, are ready to consent to this retrograde movement, the arrest of these Turkish converts, their three months' imprisonment, and subsequent banishment from the capital, are blunders, to say nothing more, the consequences of which it will require years of persevering effort on the part of the government and its European admirers to overcome.

The government has lost the confidence of its subjects to an extent which will not be soon regained. The hopes of the enemies of progress have been revived—their determination to resist the work of reform has been encouraged and stimulated in a way which will give the government endless trouble, unless, as we have said, it is prepared to yield everything to this party, and undo all that has been done for the last twenty years. Great is the responsibility of the ministers who have taken these disastrous measures, and great the responsibility of any European admirers—if any such there be—who have approved such measures, or who now defend the government in its new policy. It is to be hoped that the Christian people of England who have in times past taken so much interest in Turkey, and the statesmen of England who have done so much to suggest and help forward needed reforms here, will not be indifferent to these passing events, and will not fail to do all they can to prevent the disasters that now threaten the cause of religious liberty here. The hearts of the friends of Turkey are cheered by the evidence they see that neither the people nor the Government of Great Britain are disposed to neglect their duty in this respect.

P.S.—Since writing the above, news has come that Fuad Pasha's promises have been fulfilled, and that the prisoner at Rodosto has been set at liberty. This is a hopeful sign so far as it goes; but the man still remains in banishment.

CONSTANTINOPLE, November 10th, 1864.

JERUSALEM.—The journal "Halebanoon," published in this city in Hebrew, states, "It is astonishing to observe how the love to the Holy Land increases among the Jews. There are coming constantly pious, well-to-do, and learned men to

Jerusalem, to spend the rest of their days in the midst of its sacred scenes. Many now come from Hungary, from which there were formerly few. They have recently founded several valuable institutions."

China.

THE whole number of Protestant missionaries now in China is said to be about ninety-five, and the number of Church members connected with Protestant missions not far from 2500. Nearly one-third of these are found in Amoy and the villages around it, where for several years success has been remarkable. And "one of the most cheering features in this success is the circumstance that it has been to a considerable extent owing to the spontaneous efforts of the native Christians among their heathen neighbours."

Japan.

IT is known that a Christian Church exists already in the important city of Nangasaki. In the month of December last a second church was solemnly consecrated at Yokohama, having been erected by the diligence of the English and Scotch residents of the place. Of late the Consul of the United States, who is said to be an earnest Christian, has obtained from the Japanese Government a very fine site for the construction of a church and an institute in behalf of the missions of the reformed Batavian Church at Yokohama. The value of the concession herein made to the Christians, by a government which has often been decidedly hostile to them, is estimated at more than 80,000 florins. "Japan is opened," says a sanguine missionary, "and there is no reason to apprehend that it will be again closed upon us: on the contrary, it can only become from year to year more accessible. The various recent treaties into which Japan has entered with England, France, Holland, and the United States, will not remain a dead letter, but will acquire a vital importance. It is assuredly one of the signs of the times, this magnificent donation from the rulers of the island."

Australia.

DURING the last few weeks we have been visited by a street preacher, the Rev. W. Taylor, of the Episcopal Church of America, from California, and in consequence there has been an unusual stir among the various evangelical denominations throughout the city and suburbs, particularly the Wesleyans. While Mr. Taylor remained in the city and suburbs, he employed his time by conducting a service every evening during the week in one of the Wesleyan chapels, which was invariably crowded to excess; or on the old Race Course, where he discoursed

familiarly to thousands who never enter a place of worship. On Saturday evening he lectured on St. Paul, and on Sunday he preached three sermons to eagerly attentive audiences. Rude in speech, rough in manner, and illiterate in regard to attainments, this earnest minister of Christ uttered a cry of warning in the ears of our money-loving, money-seeking population; his addresses were accompanied with power, and happily hundreds have been added to the Church through his instrumentality. Liberal offers of support were made with a view to retaining him permanently, but he declined the offers, disregarded all pecuniary considerations, and has now gone about his Master's work.

On Monday morning last, the Rev. Aaron Buzacott died, thirty years of whose laborious life were spent in teaching and preaching the Gospel to the benighted Islanders of the Hervey group in the South Pacific. Mr. Buzacott was appointed to the Island of Rarotonga in 1827, and arriving there shortly afterwards, he laboured, in conjunction with the Rev. C. Pitman, with much success, till the year 1846, when he returned to England to superintend the printing of the Bible, which he and his colleagues had translated into the Rarotongau language. He went back to the island in 1854, but failing health compelled him to abandon it in 1858. and from that year he has resided in Sydney, acting as the agent of the London Missionary Society. Such a life could be but the prelude of a peaceful death; and it is satisfactory to know that he retained the use of his faculties to the last, and that the "certain hope" was brighter and clearer as death approached. Two other venerable servants of God, the Rev. C. Pitman and Rev. William Darling, from the same field of labour, are still among us. Having expended their life's energy in carrying the Gospel to the savages of the South Sea Islands, they have come here to wait till the Master calls them home to their reward.

Sad intelligence continues to come to us from the Islands in the adjacent sea. It was but the other day that we received the news that the mission barque "John Williams," the product of the pennies of the Sunday-school children of England, had sunk, after drifting on a coral reef. Then comes the news that the Rev. Mr. Mills, in the spring time of life, before reaching the early age of twenty-five, has been cut off. Then the intelligence that Mrs. Reid, the wife of as noble-hearted a missionary as ever devoted himself to the work of elevating the heathen, has found a grave in her island home in Samoa. Later still, we are told that Mrs. Whitmee, the wife of another missionary, has fallen a victim to disease, and sleeps the sleep that knows no waking, far away from home, and friends, and native land. Sadder still is the news that the toil and privation of a missionary life are telling upon the constitution of Mr. Bird, and that he is fast fading away from earth. The year will be a dark one in the history of missionary effort in Samoa.

SYDNEY, September 22nd, 1864.

Africa.

CONTINUED IMPRISONMENT AND TORTURE OF MESSRS. STERN AND ROSENTHAL.

BEING aware of your readers taking a great interest in Messrs. Stern, Rosenthal, and the British Consul, who continue to be held in captivity by the despotic monarch of Abyssinia, I may be allowed to transmit to you a few items from a letter I received yesterday from a friend who arrived in September last at Cairo from the confines of Abyssinia, *via* Kartoom, Suakim, and Djedda.

From this letter I gathered the melancholy news that no change for the better has taken place in the state of Abyssinian affairs. The captives, Messrs. Stern, Rosenthal, and the English Consul, have not only not been set at liberty, but have suffered from great violence. According to information received from different authorities, the prisoners find themselves placed in the most pitiful condition, as the rainy season has gravely affected their health. The ostensible cause of ill-treatment on the part of the king seems to lie in the discovery which his majesty made in the journals of Messrs. Stern and Rosenthal as to his maternal descent. Mr. Stern mentioned in his confiscated papers that the king's mother had been a vendor of kosso, a medicinal fruit which is constantly used by Abyssinians. Mr. Stern was quite right in his assertion, for it is true that the king's mother was a seller of kosso, whereas his father was a relation of Dedjaj Comfoo, the governor of Dembea, who beat back several times the Egyptian troops that came from Sennar. In the beginning of his reign the king (who was then a kind and liberal man, and not a despot as he has become since the death of Mr. Bell, his adjutant, who kept him in a moral check) often used to say, "If I do not help the poor people they will complain of me before God, for I myself have been a poor man." Had Theodoros been a man of Napoleon's stamp he would not have felt ashamed of his descent, nor would he have had recourse to the absurd idea of being descended from King Solomon, who had a son, as the Abyssinians say, called Menelei, who was sent to Ethiopia, which was then subjected to the Queen of Sheba. Hence the royal family of Abyssinia consider themselves to this day as the lineal descendants of Solomon, an idea to which King Theodoros attaches the greatest importance, and which he is said to have stated strongly in his late correspondence with Napoleon, — to outdo the latter in respect of genealogy. Theodoros, very angry at Mr. Stern's assertion, wished to know the source from which he had derived his information. As he would not mention the name of his informant, the king ordered him and Mr. Rosenthal to be beaten and put to the Abyssinian rack, *i. e.*, the wrist of the hand and upper part of the arm of both gentlemen were firmly tied with ropes, in consequence of which the blood was forced out of the tips of the fingers. After the prisoners had confessed the rack was removed, but we may

imagine how dreadfully they suffered. Whether the efforts made by the English government in behalf of the prisoners will not be too late, and whether they will lead at all to a satisfactory result, is still doubtful.

The mission at Djedda and Darna among the Jews is for the present entirely suspended, as the missionaries have been ordered by the king to proceed to Gassat, to work for him in connection with the Pilgrim Missionaries, whom his majesty continues to honour for the mechanical labours which they have performed to his satisfaction. True, the direct mission-work is for a while interrupted, but the seed of the divine word which the brethren have disseminated cannot be choked. It has taken so deep root in some of the converts that it will be impossible to alienate them from the living communion with Christ, who has promised that none shall pluck his sheep out of his hand. When the Abyssinian mission will have passed the present fiery trial, we may confidently anticipate the second period of joy, which will be attended with joyful success arising out the seed-time of tears.

In Western Abyssinia famine is raging to a fearful extent, as the royal army has entirely exhausted the provinces. New rebels rise everywhere.

The missionaries at the Matamma station are all well and in good spirits. Their work requires much patience and self-denial, and though it may not present immediate and visible results, seed will from that locality be scattered to distant regions of the Mohammedan world by pilgrims passing through Matamma eastward to Arabia, and westward to north-western Africa.

The external work which the brethren had to do before the rainy season consisted in the construction of a mill, and in improving a water-wheel, by which the whole machinery might be turned to better advantage. The profit of the water-wheel was for the first year satisfactory; the expenditure incurred for construction was covered, and a small surplus left. With God's help, and if the commercial station at Kartoom be prosperous, we trust the Matamma station will support itself after a few years. The financial circumstances of the Matamma station have been, however, very unfavourable this year, owing to the dearth of provisions throughout Sudan.

At the important station at Kartoom the brethren have opened a school for boys, whom the well-known Dutch lady, Miss Tinne, who came down the White River, had entrusted to their care for instruction and education. A few other boys from town have joined these foreign youths as school-fellows. Kartoom, being a central point for Africa in every direction, this station is of the utmost importance. It is the nature of a healthy tree to stretch out its branches in every direction; the same is the case with the development of a healthy mission. The Kartoom station would already have advanced along the White River had the Pilgrim Mission been able to supply the requisite means,

and had the projected intermediate stations between Cairo and Kartoom been taken up. The world has means enough for accomplishing the most gigantic plans, but when the objects of God's kingdom are concerned, how long does it require and how much pains need to be taken before a few hundred pounds are forthcoming!

I left Kartoom on the 9th of August, and reached Berber in five days in a Nile-boat. At Berber I learned that no camels were to be had for prosecuting my way to Korosko through the desert of Tadmor, wherefore I resolved upon traversing the desert to Suakin, on the Red Sea, which I reached after fifteen days. Thence an Arab vessel carried me over to Djedda, where I embarked on the steamer for Suez. On the 17th September I arrived at Cairo.

In transmitting the above communication to you, I subjoin a few considerations relative to England's position to Abyssinia, which doubtless will soon be drawn into the current of the European world.

1. Is it not strange that England should be insulted by the very country which the British government long ago defended against the grasp of Mohammed Ali, the celebrated ruler of Egypt, who, but for the interposition of England, would have conquered all Abyssinia?

2. Is it not most ungrateful, yea, shameful, on the part of Abyssinia to insult and ill-treat the official representative and some inoffensive private individuals of that very England which made friendship with several Abyssinian rulers by sending them handsome presents at a considerable cost? Who does not know that England first dispatched a mission, under Mr. Salt, to the court of Ras Wolda Selassie, the ruler of Tigre? and who is not acquainted with the costly embassy which was, under Major Harris, sent to Sahela Selassie, the ruler of Shoa, with whom a treaty of amity and commerce was stipulated, according to which every English subject should have free and unmolested access to, and residence in, the country, to carry out his respective business.

3. Never did any Abyssinian ruler himself use personal violence against an European, least of all against an Englishman, as the overbearing King Theodoros has done now, in opposition to his own principles which he followed in the beginning of his liberal and hopeful reign in 1855.

4. Has England given the king the least cause for dissatisfaction? Far from it. In consequence of the treaty made with Sahela Selassie, the late king of Shoa, the English Government would have been justified in taking up arms against Theodoros, who dethroned the descendants of Sahela Selassie, and annexed his dominions to those of Amhara and Tigre. England did not take up the cause of Shoa, for which Theodoros ought to have been very grateful. England might easily have marched an army of 6000 men from Tadjourra (opposite to Aden) to the banks of the river Kawash at Aoussa, thence on level ground along the Kawash to the frontiers of

Shoa, whose people would readily have joined the invaders. A great number of other chiefs, dissatisfied with Theodoros, would have sided with them to overthrow the man who has upset all Abyssinia, reduced her to the brink of ruin, and dishonoured her for ever in the eyes of Europe by torturing an English Consul and English subjects.

5. England has shown herself of late very weak in Europe, for which, however, she may be praised, as by her conduct in the Continental affairs she has avoided a general European war. But will she allow herself to be insulted by barbarous and uncivilised nations, merely from a motive of saving money rather than her honour? Will not only European but even uncivilised nations say, the English lion has got old, and lost his powerful teeth? England may be sure that she will lose the respect of Eastern nations if she allow an unprincipled despot to ill-treat her own representative and subjects with impunity. Neither France nor Russia would endure such an insult.

J. L. KRAFF.

KORNTHAL, near STUTTGART,
November, 1864.

Madagascar.

MR. ELLIS gives a satisfactory account of the recent change of government, as it affects the mission:—

"The new prime minister is perhaps about thirty years of age, late commander-in-chief, and younger brother to the minister, his predecessor. He is a man of temperate habits, never having been carried away by the excesses of the court, though obliged to be in daily attendance upon the late king. He is a man of elastic morals, has a large family, and has never had but one wife; she is a heathen, but a very passive one. He does not profess to be a Christian, but his tendencies are favourable. He is, compared with his brother, a humane man, and anxious to save rather than to take life. On the occasion of his elevation to the highest office in the state, his expressions were such as to inspire us with confidence at present, and hope for the future. In a note written the day after his elevation, he said that he considered his position as a reward from God as well as from his sovereign; that he asked God to assist him, and would make it the object of his life, to the utmost of his power, to promote the enlightenment and welfare of his country, and all classes of its inhabitants."

United States.

THE American Board of Commissioners for Foreign Missions recently held its annual meeting, at Worcester, Massachusetts. The attendance was very large, and the proceedings of great interest.

Upon the very opening of the meeting, and through the second day, the financial condition and prospects of the Board were the subject of

absorbing interest. At the opening of the meeting the announcement, already partially heralded by the papers, was made that the Board had completed this year of fearful war, during which gold has ranged from 147 to 280, carrying on extensive operations in foreign lands on a gold basis, not only without a debt, but with a final balance in the treasury of 3,634 dols. 44c. ! During the last month of the fiscal year the receipts were 135,000 dols., a larger sum than was ever received in the same period before. Dr. Treat stated, that in July he had hesitated to take his usual week or ten days' vacation, so threatening was the aspect of the affairs of the Board. He ventured to go, however, and on his return it seemed as if all the fountains of beneficence in the land had broken out, and that their streams were turned toward Pemberton Square, in Boston. From that time the supply continued, till the clerks in the treasury department were worn down with labour. Some came in large sums from New York and Boston merchants, and from wealthy manufacturers. Even governors, he said, were not found unrepresented whose liberality was equal to their loyalty. It came from the poor also—widows giving their mite, the aged contributing the little sums laid by for their declining years, mothers giving the money found upon their sons slain in the battle, which they had thought to keep as mementoes of the heroism of their dear ones—in short, all classes were represented. The recital of the story of these gifts was among the most touching and pleasing incidents of the meeting.

Then came the formidable question, *What shall be our estimate for the coming year?* This question was the subject of an elaborate paper, presented by Dr. Treat. This paper recommended that no more should be attempted during the present year than to sustain the missions where they are. To do this will require for the foreign field 290,000 dols. *in gold*, or, if the utmost retrenchment be insisted upon, 265,000 dols. In addition, 70,000 dols. will be required for operations at home, which will be paid in currency. The average cost of exchange during the last year was 200. If that average be assumed as the average of the coming year, there will be required for the foreign field 530,000 dols. in currency, which, added to the 70,000 dols. expended at home, will require a total of 600,000 dols.

An interesting coincidence appeared shortly after the adoption of this recommendation. A letter was received and read from a prominent and liberal patron of the Board in New York, regretting his inability to be present, and urging in strong terms that no step backward should be thought of for a moment. He stated that he had fixed upon the sum of 600,000 dols. as the sum which should be raised. The agreement of this estimate with that

which had already been made by the Board elicited the applause of the audience.

The recent action of the Turkish government in closing our Bible-houses and persecuting the native Christians was made the subject of an able report by Dr. Walter Clarke, of Buffalo, which elicited much debate concerning the duty of our government in the premises, and that of the English government. Resolutions were finally adopted calling for such action from our authorities as the case seems to demand.

The committee of the Sandwich Islands and the Micronesia missions recommended the adoption of the following resolutions by the Board, and they were adopted:—

1. That the exhibition given in this report, of a people lifted from the lowest depths of sensuality and barbarism into the position of a Christian nation, girding itself to the work of sustaining its own religious and educational institutions, and also of sending the Gospel it has received into "the regions beyond," calls for devout thanksgiving to God for the blessing which has led to this signal success, and furnishes the most cheering encouragement to this Board, to go on with renewed zeal and hope in the work of evangelisation.

2. That in view of the critical position of the Hawaiian Churches, in their present stage of transition to independence, surrounded as they are by perils of various kinds, arising partly from an increasing worldliness stimulated by successful secular enterprise, and partly from the insidious endeavours, made by professed Christians of another name, to introduce another faith and another form of worship among them,—we invite in their behalf the special and earnest prayers of the Christian community for the abundant outpouring of God's Spirit upon them, to keep them from falling, and make them steadfast in the knowledge and love and service of their Master, even as they have been taught. Never was this heavenly gift so imperatively needed as at this moment, for on its abundant bestowment alone does their very salvation depend.

Rev. Mr. Jessup, of Syria, spoke of the prosperous condition of his mission, and the opening which is just presenting itself for missionary labour all through the East. He spoke of the many pleasures of his work, the eager minds waiting for truth, and the children learning to sing the hymns of Jesus, and asked the prayers of Christians that his mission might be sustained and prospered. He gave a sample of the songs of the Syrian children; the hymn, "Just as I am, without one plea," set to the Turkish national air, which is universally known, and now sung by thousands of children to the words "O! Lamb of God, I come."

NEW BOOKS

BEARING ON

CHRISTIAN WORK.

THE Fiji Islands have added one of the most singular chapters to the romances of South Sea Missions. The savage character of the natives, the daring and perseverance of the missionaries, and, after years, the rapid spread of the Gospel, recalled, when they were known in this country, the enthusiasm of Williams's *Missionary Enterprises*; and when, some years ago, it was said that the Fiji chiefs had offered the sovereignty of the islands to our queen, the romance had received its final touch. The offer was made on the official authority of the Consul, and the Government took the matter warmly up. Colonel Smythe* was selected as a special Commissioner to report upon the validity of the offer, and whether it would be prudent to accept it. He reached Fiji in 1860, returned in 1861, and has now published the impressions of his visit, in a series of graphic letters from his wife. They found eleven European missionaries and three European auxiliaries, besides ten native Evangelists, and several hundred local preachers and schoolmasters, all Wesleyans, the Wesleyan Society having begun its mission in 1835 on the eastern island of Lakemba. Marks of recent barbarism constantly met them,—such as at Mbau a tree covered with marks to signify the number of bodies that had been eaten in the town; or the native town of Mburetu, where the men had their faces blackened with soot, wore enormous wigs over their own great heads of hair, and glared ferociously out of wild rolling eyes. Side by side with these there would be a great chapel, “a really noble work of art,” or a school where dusky children chanted the New Testament. A singularly prepossessing native was one day poling the canoe. Till cannibalism was touched on he bore his part well; then his countenance changed, and he shouted, “Kurundanda is a cannibal; we are all cannibals: cannibalism is a good thing.” Another mentioned as a matter of course that one of his half-brothers getting troublesome he had had him killed and eaten. But it was mostly with the Christian natives that the Commissioner came in contact. They are reckoned at 60,000, or one-third of the population; and everywhere there are well-attended chapels, and large congregations. Even where the people had not

believed the Gospel, it has been preached with notable result. Mr. Hunt landed at one town, and remained only a few hours, but he spoke to the people. A canoe was wrecked soon after, and the men rushed out to kill the crew; but the chief interposed. “I know very little about the Gospel, not so much as that” (measuring off the tops of his forefinger), “but I know that it is not right to kill and eat people.” Their lives were saved. Mrs. Smythe commends the Wesleyan Mission in the highest terms; suggesting, however, that an attempt might be made to teach the arts of civilised life. She advocates strongly an Episcopal mission on grounds that are amply stated in the book. The result of the commission was that the offer of the sovereignty was rejected. It was ascertained that Fiji could not become a coasting station; that the supply of cotton would always be insignificant; and that the possession of the group would offer no advantage to the power of Great Britain. Colonel Smythe also reported that while immediate suppression of heathen practices might seem desirable, the beneficial influence of missionary teaching would be more real and permanent; that the success of the missionaries was very remarkable; and that nothing seemed wanting [but time and a sufficiency of instructors to render the whole of the inhabitants professing Christians.

In *British North America** the Tract Society has added to its geographical summary. Whether from the largeness of the subject, or the insufficiency of authority, many portions of the book are meagre; nor does it rank with the *Arctic Regions, Mexico, and Egypt* in the fulness of its information. Yet it possesses the advantage of including in one compact volume many valuable statistics of the vast British territory in the Far West. The chapter on missions would have borne large expansion.

It is necessary that a memoir of Dr. Raffles† should be given to the world; and no one could have better discharged the duty than his son. It was a life with few events, the greater part of it being

* *Ten Months in the Fiji Islands.* By Mrs. SMYTHE. 1861.

* *British North America.* Religious Tract Society. 1861.

† *Memoir of the Life and Ministry of the Rev. Thomas Raffles, D.D.* By T. S. RAFFLES, Esq. 1861.

spent in that ministry at Liverpool with which his name and the Independent Church are inseparably connected. It is emphatically a preacher's biography. For fifty years he maintained a high reputation for pulpit oratory, and was summoned to almost every part of the country for almost every Congregational claim. "Twenty weeks out of the fifty two, and frequently during successive days of such weeks," he was thus engaged, and when travelling was both more tedious and fatiguing than now. Yet he was seldom absent from his own Sunday services, and was interested in almost every movement that affected his own town. He was, besides, a man of literary taste and travel, and had a singular passion for autographs, which he collected until his treasures became almost a national celebrity. How his various pursuits were harmonised, how thoroughly he did all he undertook, how he was honoured in his own Liverpool, and how gently, with all that should accompany old age, he passed away, will be found in the handsome volume from his son. It presents an example of well-husbanded talents, and careful mastery of Time, of as much active work as it seems possible to compress into a life, yet without hurry, neglect, or confusion. As might be expected, there are notices of many of the

well-known men of the last fifty years, from Mr. Wilberforce to Rammohun Roy.

Hours with Working Women is an attempt to provide a simple literature for our Mothers' Meetings. The want of such literature has been felt already, and will soon be felt more pressingly. Those who have experience of this work among the poor, would do good by writing short practical papers such as fill this little book.

Mr. Stanford has performed a worthy task in relating the hitherto obscure life of Joseph Alleine.* There are many more whose lives are now dim and indeed vanished from all thought of men, that would as worthily repay the same careful research. Mr. Collett's *Novelties of Romanism*† appears in an enlarged edition, and Dr. Arnold's interesting volume on the *Criticism of the Pentateuch* shares the same advantage. Dr. Arnold's book is now a most valuable repertory of what the ripest German scholars have to say on the orthodox side of the question, and he abundantly vindicates their eminent claim to be heard.

* *Joseph Alleine, his Companions and Times.* By CHARLES STANFORD. Second Thousand. 1864.

† *The Novelties of Romanism.* By C. H. COLLETT. Second Edition. Religious Tract Society. 1864.





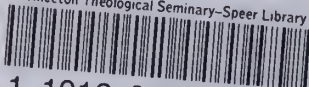


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